

THE BAPTIST MAGAZINE.

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A MEMOIR OF THE REV. LAWRENCE BUTTERWORTH, A. M. LATE PASTOR OF THE BAPTIST CHURCH AT EVESHAM, WORCESTERSHIRE.

THIS truly venerable servant of Jesus Christ, was the youngest son of Mr. Henry Butterworth, of Goodshaw Chapel, in the forest of Rossendale, Lancashire, where he was born on the 6th of December 1740, O. S. His parents were pious, and members of the Baptist Church at Cloughfold, while under the pastoral care of the Rev. Richard Ashworth, a zealous preacher of the gospel, and a happy instrument of turning many to righteousness. His father was for many years a deacon of that church and lived to a good old age. He had the unusual happiness of having no less than *five* sons in the ministry, *four* of whom filled, for a long period, honourable and useful stations in the church of Christ, viz. *John* at Coventry, *James* at Bromsgrove, *Henry* at Bridgnorth, and *Lawrence* at Evesham. The last of these, the subject of this memoir, was trained up from infancy to walk in the paths of morality and religion, and gave early proofs of the good effect of parental and ministerial instruction. Interesting letters written by him in his youth have been preserved, from which it appears, that his mind at the age of thirteen was impressed with the importance of Divine things: in one of them he gives an account of his conversion to God at about the age of fifteen, and even then he entertained a hope that he should, at some future period, communicate the glad

tidings of salvation to others. His first convictions of the evil and consequences of sin were very deep, so that, for some months, he was greatly distressed, and on the very borders of despair, till at length he was suddenly relieved by a believing view of the glory of Christ, and the efficacy of his atonement. His darkness was at once turned into light and his sorrow into joy. But this season of refreshing from the presence of the Lord was but of short continuance; a cloud overshadowed all his bright and cheering prospects, and for the long period of six or seven years, he was the subject of very painful doubts, and very distressing apprehensions. During this time of darkness, however, he did not entirely abandon hope, or neglect the private and public duties of religion: though "he walked in darkness and had no light," yet, in a measure, he still "trusted in the Lord." The protracted struggle between faith and unbelief, hope and despair, terminated happily: the day of life and joy broke upon him, and he was enabled fully to repose his confidence in the promise and faithfulness of Him who "turneth the shadow of death into morning." After this, his mind was seldom agitated with doubt as to his state. The grounds of his confidence were the immutable perfections of God, the infinite fulness of Christ, and the rich promises of the Gospel. He soon became devotedly attached to the doctrines of divine grace from personal experience of their power, and they were his boast through

the whole of life, as they were at last his support in the hour of death. All his early correspondence proves, what the maturer years of his protracted life and ministry confirmed and illustrated, that he had a heart to sympathize with his friends in all their troubles, and that he felt deeply interested in their temporal and spiritual welfare.

He was placed for a while under the care of the late Rev. John Ryland of Warwick, (father of the late Dr. Ryland,) till Mr. R. removed to Northampton. About the age of twenty-two he became a member of the church at Goodshaw Chapel, then under the pastoral care of the Rev. John Nuttal, who, thinking that the Lord had designed him for the work of the ministry, urged him to exercise his talents with that view. The church being pleased with those exercises, ordained him as a teaching elder. His brother James, of Bromsgrove, invited him to fill his pulpit for a season, in 1764, at which time the Baptist Church at Bengworth lost their pastor, the Rev. Jacob Mower, and therefore gave him an invitation, which he accepted, and went thither September 29th of that year. He continued with them four years: his labours being approved he was ordained their pastor the 30th March 1768. The Rev. Philip Jones of Upton, the Rev. Dr. Ash of Pershore, and the Rev. John Pointing of Worcester, engaged on the occasion. In 1770 he married Miss Mary Sitch of Pershore, who was related to Dr. Ash.

By a letter dated 1772 it appears that he had been for some time in a very infirm state of health, but his ministerial and pastoral engagements were never suspended a single sabbath, and his mind was then (as ever afterwards) so active, that he prepared a large work on some of the most inter-

esting and important doctrines of Christianity for the press, which, owing to some local circumstances, was not printed. His health, subsequent to this period, improved, and became fully re-established, and with comparatively slight occasional interruptions, was remarkably continued during the remainder of his long life. He had however other trials, and these at some periods "great and sore," from a variety of adverse providences, and from serious losses sustained by him when surrounded by a large family. He had great difficulties to contend with, and privations to endure; but he uniformly discovered much fortitude, patience, resignation, and even cheerfulness, in the midst of all his trials, and they operated as an additional stimulus to exertions, which God was pleased to bless to the restoration of his temporal circumstances, and the removal of his consequent anxieties. In the time of his greatest distress, such was the general estimation in which he was held by the inhabitants of Evesham, and such their conviction of the integrity and excellence of his character, that they entered into a voluntary and liberal subscription for his relief, to which both rich and poor promptly contributed according to their respective ability.

It will be proper here to introduce an extract of a letter to the writer of this memoir, from his only surviving son, Mr. John Butterworth of Long Lane, Southwark:—"In re-perusing many of my deceased parent's letters to myself, (for we kept up a regular and uninterrupted correspondence for nearly forty years past,) I perceive an uniform and unshaken confidence in the Divine Being, as the God of nature, providence and grace, and a steady reliance upon the merits, and finished work of

the adorable Redeemer. The word of God seemed not only familiar to him, but his peculiar delight, and he studiously endeavoured to be conformed to its precepts, and to copy after the examples therein exhibited. Its promises were to him a source of divine comfort, and supported his hope when all earthly comfort seemed to forsake him, and it may be truly said of him, that the consolations of God were neither few nor small in his experience. Though I was young at the time he was called to suffer the loss of his earthly substance, yet I well remember the patience and tranquillity he manifested on that occasion; it made a very deep impression on my mind, and convinced me of the truth of Scripture, and that he must be under its sacred influence, though I then felt nothing myself of its divine power. The conduct he was enabled to manifest at that period peculiarly developed the exercise of genuine Christian graces, especially of the strong faith he maintained in the word of eternal truth. No son ever had a father who gave better and more faithful counsel, than that I have had from him, both in matters connected with the present life, and especially in those in which our eternal interests are involved. To his pious example, his fervent prayers, and frequent admonitions, his children owe much; two only survive him out of eleven. Eight died when very young, one daughter lived with her parents thirty-two years, when it pleased the Lord to take her to himself. Her father baptized her, on a confession of her faith, at the early age of thirteen, and she lived nineteen years afterwards, to exemplify the power of divine grace to a very great degree. The loss of such a daughter deeply affected him, and I have heard him remark,

that he felt it much more than the loss of all his other eight children.

He was throughout life a man of great industry and determined perseverance. For several years he preached three or four times in the week, attended the interests of a large boarding school, and yet composed, at the same time, two or three treatises on abstruse subjects, which must have cost him much time, and great labour, but which he deemed important to the interests of truth. One of these treatises was, "On Natural and Revealed Religion," and published in 1781, but has long been out of print. Another was, "Thoughts on Moral Government and Agency, &c." published some time after the former.*

Though he had few advantages of a literary nature in early life, yet by a proportionate intenseness of application his information was extensive, and his attainments considerable. When only nineteen years of age, he composed a Greek Grammar, and another work on Greek Etymology, both of which must have been the result of very close application to the study of that important and difficult language. Obstacles to the accomplishment of any object which he judged to be right never intimidated his mind, or paralysed his energies, but, on the contrary, called all his powers into exercise. This indeed was not obstinacy, but manly decision of character. His mind was so happily constituted by nature, his piety so influential and salutary by grace, his bodily frame so exempted from nervous affection, that he scarcely ever knew those distressing fears, of which so many of the sincere ser-

* Some copies of this are left, and may be had of Wightman and Cramp, Paternoster Row.

vants of God, through native timidity and nervous irritation, are the frequent subjects. His body and mind seem to have had a powerful action and re-action on each other; while his general health prevented depression of spirits, the buoyancy of which had a favourable influence on his health. He was the chief instrument of raising the substantial and commodious place of worship in Evesham, which he continued to occupy till his death. It was erected in 1788, amidst many and peculiar difficulties and dissensions, and much opposition, which subjected both his health and spirits to a severe test: but the Lord sustained him, and crowned his efforts with success. And there is a record in the church book of the following year, that the church enjoyed more peace, unity, love and spiritual prosperity, than it had realized in any former period.

(To be continued.)

ON ORDINATION.

To the Editor of the Baptist Magazine.

SIR,

IT becomes me to beg pardon of "A publicly recognized Pastor," for the apparent incivility of so long a delay in answering his last letter. I beg to assure him that the cause of it was no disposition on my part to treat him uncourteously, but a necessary absence of some length from home, and a succession of such engagements abroad, as left me no time for other occupations.

I am sorry, too, if there was any thing in my manner of replying to his first letter, to countenance the idea that my "mind was hurt," or that I had taken "offence," at his expressing his belief in the scriptural authority of ordination; if there was, I must have adopted

modes of expression extremely inappropriate to the state of my mind on the subject. If I was hurt at all, it was at the austere and discouraging tone adopted in it, towards some who appeared to be just commencing their labours in their Master's vineyard, and who, as I thought, and still think, ought rather to be encouraged than brow-beaten, by their senior brethren. And if "A publicly recognized Pastor" will forgive me for charging on him the unskilfulness of which he has convicted me, I must declare that, notwithstanding his "protestation," his language with regard to them still presents to my mind the same unkind appearance.

I thank your Correspondent for his compliment on my "sagacity." I am sorry I so little deserve it. The inference which drew from him that piece of politeness, was suggested by the singularity of his signature, which, I therefore supposed, bore some immediate relation to the *principal* topic of his observations: that, however, is but of little importance; and therefore I will only further refer to his arguments in support of the opinion stated in his fourth paragraph, and especially to the questions he has done me the honour to propose to me.

In order to this, Sir, it will be necessary to pay attention to the precise terms employed by the sacred writers, in the passages your Correspondent refers to, and in others of similar import. In giving to this subject the investigation to which his questions have invited me, two passages of Scripture seem to me especially to deserve examination. One of these, namely, Titus i. 5. he mentions; the other is Acts, xiv. 23: "And when they had ordained them elders in every church, and had prayed with fasting," &c. The original word translated *ordained* in this last

passage, is *Χειροτονήσαντες*: now any person possessing the least acquaintance with the Greek language, knows that the reference of this word is to the stretching out of the hand in voting; (see Doddrige, *in loc.*) and it seems, therefore, to mean, taking the votes of the people by show of hands. Whatever may be made of the statements following, that “they prayed and fasted, and commended those to God” who had been thus chosen pastors by the church, in support of the modern practice called *ordination*, this word certainly does not support it. The apostles probably said, as they were about to leave the Christians who were the fruits of their labours, “It is desirable for you, and according to the order Christ has established in his church, that you should have pastors, to preach to you the word of God, and to administer among you the ordinances of the Gospel: such and such brethren are endowed with suitable gifts; if you wish that they should take the oversight of you, stretch forth your hands.” Thus—*χειροτονήσαντες*—having procured the election of these pastors by the stretching forth of the hands of the people, they thought, as I do, that so important a union was a suitable occasion for solemn prayer, to which their piety towards God, and their affectionate desire for the welfare of their converts, led them continually to resort, on every important occasion throughout the whole period of their apostleship.

The other passage, Titus i. 5. bears rather a different character. As it stands in our translation, it is “For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” The word used here, as I had occasion to notice

in my first communication, is *καταστήσης*; a word which, I must beg leave to say again, “implies a power and authority in the church, which not even the most obstinate stickler for ordination, at least among us, ever pretends to.” “A publicly recognized Pastor” replies, that Timothy and Titus were not inspired men; and he seems to intimate that they had no authority in the church which is not possessed, and could do nothing which may not also be done, by pastors now. But by what authority does he declare Timothy and Titus not to have been inspired? If because they have left no inspired writings behind them, he must also conclude that only five of the original twelve apostles were inspired—namely, Matthew, John, Peter, James, and Jude. I know of no reason for imagining that none were inspired, excepting those whose writings form a part of the New Testament; certainly there were other important purposes to be answered by inspiration, besides the instruction of after-ages; and the “setting in order things which were wanting,” appears clearly to be one of those purposes. Nor does it appear at all evident to me, that either Timothy or Titus was a bishop or pastor; which they must be, according to “A publicly recognized Pastor’s” theory, before they were qualified to ordain. We commonly speak of them as *evangelists*, and Paul expressly declares *he* had left Titus in Crete for a specified purpose, namely, not to preside over a church, but to do what he could not wait to do—“to set in order things that were wanting.” &c. This one fact, that Timothy and Titus were not pastors, is quite enough to shew the inadequacy of the passages “A publicly recognized Pastor” has quoted from St.

Paul's Epistles to them, in support of the doctrine stated in his fourth paragraph.

There is one other expression in this passage which deserves particular attention. In Acts, xiv. 23. Paul and Barnabas are spoken of as ordaining elders *in every church*; but Titus is here directed to ordain elders *in every city*: an expression which, if it be intended to refer exclusively to the appointment of pastors over churches, is hardly in accordance with those passages which teach us to consider the church—the congregation of faithful men—as the limit of the pastor's jurisdiction. There might certainly be a church in every city; but it is not probable that there should be a hundred churches in so small an island, and yet that we should hear no more about them. Or we may not unnaturally suppose an ellipsis, and read the passage thus: "And ordain elders in every city *in which a church is planted.*" Still this does not bring the church so prominently into notice as is customary in other passages of a similar character. These considerations lead naturally to the suggestion, that perhaps the reference is not exclusively to pastors of churches, since we know the term *elders* was not confined to such. Paul might simply be giving directions to Titus, to appoint ministers to various stations on the island, for the sake of evangelizing it more completely. Certainly, it is probable that there were some Christians, and even churches on the island; since there were Cretans among those who witnessed the outpouring of the Spirit on the day of Pentecost; but it does not follow therefore, that there were churches in all the cities: and further, it may be pleaded that the qualifications described immediately after, for the direction of

Titus, are expressly those of a bishop; but the supposition that there were churches in only a few of the cities, is quite sufficient to account for that, since the qualifications of bishops would necessarily include those of preachers who were not bishops, and render it needless for the apostle to add any description which would be exclusively applicable to them.

Your Correspondent intimates that Timothy was appointed to the office of the ministry, (rather a different thing, be it still observed, to the office of a pastor,) by the laying on of hands; and refers us for proof of it to 1 Tim. iv. 14. "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—Now, Sir, it seems to me most probable, that this gift was not the office of the ministry, but those miraculous powers which were so common in that age; (See Doddridge *in loc.*) an interpretation which agrees much better with the phrase "*which is in thee,*" than that which "A publicly recognized Pastor" assigns to it. The office of the ministry, so far as a solemn setting apart bestowed it, could scarcely be called more than "a gift to him;" and the gift of miraculous powers might be neglected as well as the other, by not being used enough, by being used on improper occasions, &c. and probably even so as to be lost altogether. (See Fam. Expos. 2 Cor. xiii. 6. note f.)

A similar interpretation I am disposed to give to another passage to which your Correspondent refers—1 Tim. v. 22. "Lay hands suddenly on no man." My opinion with regard to the laying on of hands, the result of rather a diligent inquiry, is, that it was employed, not at ordinations, but in

the bestowment of those miraculous powers. If this be an unauthorized conclusion, I believe I err in company with many very judicious ministers in our denomination; the observations of some of whom on this subject, first directed my mind to the investigation. I should understand St. Paul, therefore, as exhorting the young evangelist to bestow these important powers with caution; to put them in the hands of those who, from their piety and judgment, might be expected to use them for the glory of God, and the advancement of the cause of the Redeemer; and not, by committing them to the thoughtless and the vain, to become a partaker of the sin they might commit, in abusing those powers to the purposes of their own pride. For the necessity of this, see St. Paul's expostulation with the Corinthians, 1st and 2d epistles, *passim*.

Your Correspondent seems to derive some support for his opinion from 2 Tim. ii. 2. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." But, surely, the passage bears much more the appearance of a direction, to give to others the instructions which he himself had received, especially those which were peculiar to the *ministerial* office, than of an exhortation to ordain those to the *pastor's* office who were already instructed, and already ministers.

At all events there is no sign in any of these passages of the two processes for which your Correspondent pleads; the choice of the church, and then the appointment of other ministers: and unless he can produce a Scripture more in accordance with his theory, notwithstanding the direction of the

Holy Spirit to separate Barnabas and Saul to the work to which he had called them—and notwithstanding the apostles appointing to their office the seven deacons whom the church had chosen—that is to say, committing to them powers which they themselves exercised before, and therefore which they alone could commit to them—it appears to me that he has no scriptural support for the practice for which he pleads: he must either give up the choice of the church, or the appointment of the ministry—they are not both in the New Testament.

Begging the favour of insertion for these somewhat lengthened remarks, and of "A publicly recognized Pastor's" candid attention to them,

I am, Sir,

Your and his humble servant,

A COUNTRY MINISTER.

Sept. 8.

A DISCOURSE ON THE IMPORTANCE OF
SCRIPTURAL VIEWS OF THE CHARACTER OF CHRIST.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

(Continued from p. 452.)

WE attach the highest importance in these respects to the knowledge of Christ, because, *in the first place, scriptural views of his person and offices essentially affect our religious principles in general, and are necessary to a proper reception of the christian faith.*

If the christian faith were merely designed to enforce a rational worship and a pure morality, by teaching us the unity of God, the doctrine of a moral providence, and the retributions of a future state, it might doubtless be received in its

entire perfection, by persons who had little or no idea of the sacred Person from whom it derives its name. But every one who has any acquaintance with the New Testament, will perceive that Christianity differs essentially, in this as well as in other respects, from all other systems of theology, ancient or modern. And though the Mosaic law, by virtue of a divine origin, approaches the nearest in resemblance to the Christian; yet, the slightest comparison of the two systems, as interwoven with the character of their respective authors, will convince us that, while the law confers dignity upon Moses, christianity receives its dignity and essence from Christ. It is, indeed, assumed by the disciples of Judaism, that Moses became their law-giver by a divine commission; and that a series of miracles in Egypt and the wilderness confirmed the authority of his institutions, and enforced the observance of his laws. But if we attentively consider his economy, as established in the Pentateuch, and exemplified in the historical, prophetic, devotional and moral books of the Old Testament, instead of finding his name and character intermingled with every discussion, as though it were the life and soul of the system, we shall discover no reference, except to the simple fact of his divine mission, or to the principal events of his history. If therefore the character of Moses were sunk in oblivion, or if another name were substituted in its room, while the leading parts of the Pentateuch remained, Judaism would experience scarcely the shadow of a change, or the writings of the prophets require a single variation.

But in turning to the Gospel of Christ, as delineated in the New Testament, a different scene is presented to our notice, and we

perceive his character and work interwoven with the system in all its parts, not merely as the author, but as the subject and essence of the whole. The grand events of his ministry are not only topics of frequent reference, in the discourses and writings of his apostles, considered simply as evidences of his divine mission, and the consequent authority of his doctrine; but the relation of those facts to the christian scheme, and the offices Christ sustains in the economy of redemption, form the substance of these compositions in describing the peculiar and fundamental doctrines of the Gospel. In the epistolary writings, we are continually reminded of the dignity of his person, the design of his obedience unto death, the submission due from his people, and the magnitude of the blessings which he dispenses to the world. Whether they describe the attributes of God, or trace the disclosure of his purposes, or mark the progress of his government in the dispensations of grace, or predict the history of the church through its different vicissitudes, or anticipate the events of a future world, or describe the influence of faith on the heart and character of its votaries, instead of referring to our Lord as a subject of remote or subordinate importance, it may be truly said, "that Christ is all and in all." He not only constructed Christianity as a moral machine, to effect the renovation of society, but is himself the main spring of its different movements, the full force of which is essential to its moral utility and spiritual operations. He is not only the founder of the Christian church, but the foundation and chief corner-stone of the edifice, in whom alone the whole building, fitly compacted together, will become a holy temple

for the Lord. He is not merely a part of the spiritual system, but the centre of the whole, the sun of righteousness, around which all the parts and all the messengers of divine revelation circulate, like the planets of the solar system, which revolve around the sun as the centre of their movements, and the source of their warmth and glory.

From these premises it is reasonable to infer, that ignorance of the true character of Christ, or the adoption of some false hypothesis respecting him, will essentially modify our ideas of the whole system, and render the reception of christianity in its native form impossible. We shall put opposite constructions perhaps on the same fact, draw conclusions from a principle which can never warrant them, imagine truths which have no being, depreciate doctrines which are most important, or even reject those which are essential. For, as the notions we receive on the subject of astronomy would be entirely reversed, by exchanging the Newtonian hypothesis for the vulgar one which supposes the earth to be the centre of the system; so must a change of views concerning Christ, in many respects reverse or modify the whole system of our theology.

If indeed we appeal to actual experience, no doubt will remain that the principal hypothesis maintained on this subject, instead of being regarded as solitary points of difference, are rather accompanied with trains of thinking and modes of belief, which change the complexion of the system, and leave scarcely a doctrine of whose import the same ideas are entertained. In the eye of two individuals, the one of whom regards our Lord and Saviour as simply a good man endowed with great wisdom,

and the other conceives him to be a Divine Person incarnate, Christianity not only assumes a different aspect, but is in many respects a different thing. The former may perhaps view it as a code of pure morality, enforced by the example of its founder, by amiable displays of the divine goodness, and by the retributions of a future life, which the death and resurrection of Jesus were designed to ratify. But the latter, in connexion with these sentiments, views it with admiration as a grand scheme of mediatorial interposition on behalf of man, by which the grace of God can be glorified, while the purity of his law and the justice of his moral government are secured, in our redemption. Instead of regarding the advent, death and resurrection of Christ, or the preparatory dispensation of the Old Testament, as insulated events, which are important only as extraordinary occurrences; he rather considers them as the progressive developement of a plan, formed in the divine purpose, before the foundation of the world, and including a series of dispensations in regard to man, from the beginning of time till the close of the mediatorial economy. He therefore not only believes it to be "a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" but he likewise at the same time perceives and acknowledges as its necessary concomitants, the fall of man from his original purity, the universal diffusion of moral evil, the insufficiency of human wisdom and virtue to procure salvation, the necessity of divine influence to renew the mind, the doctrine of justification by faith alone, the government and intercession of Christ for the benefit of his people, together with his personal manifestation as the Judge

of all, in the final decisions of the last day. By the former, many of these doctrines are looked upon with contempt as fictions or absurdities; while the latter deems them the peculiar doctrines, the most prominent features of evangelical religion. If the views of the former include a proper reception and discernment of the christian faith, the latter must be guilty of connecting with it the vain traditions or vainer subtleties of men. But if the latter derive their doctrines from the New Testament, the creed of the former must be essentially defective and radically wrong.

And yet, upon closely examining the subject, it will be found that these differences, however remote, are not suppositions formed for the sake of argument, but facts naturally arising from the influence of different hypotheses, in the ordinary operations of belief. No person who has tried the experiment himself, or been conversant with persons long grounded in the different systems, will be disposed to deny the facts assumed in this argument, whatever he may think of its application or force. Perhaps a solitary instance or two may occur to his recollection, of persons who espoused opposite opinions concerning Christ, while their view of other points usually deemed evangelical, remained in a great measure unanimous. But, with this exception, it must be acknowledged, that the systems which men adopt in all the departments of theology, are intimately affected by their views of the person of Christ, and of the work assigned him in the divine economy. If then the knowledge of Christ be so essential to receiving the gospel in its native purity, uncorrupted and undiminished by human speculations, it cannot be

estimated too highly, nor sought after with solicitude more serious or persevering than its importance justifies, and its necessity requires.

But we *secondly* consider scriptural views of the person and character of the Lord Jesus to be highly important, *because they intimately affect our devotional feelings, and are necessary through the whole process of experimental religion.*

When our Saviour commenced his sermon on the Mount, by telling the people that the poor in spirit, the mourners, the meek, the spiritually minded, the merciful, the pure in heart, the peacemakers, and the persecuted on account of righteousness, are alone truly blessed; it was doubtless his intention, to call the minds of his disciples from outward grandeur and superficial charms to the solid but unobtrusive graces of interior worth; and to show them that the kingdom of heaven which he had come to establish, consisted not in idle speculations and useless forms, but in the inward possession and authority of wisdom, righteousness, peace, and joy in the Holy Spirit. Good men under other dispensations, indeed, through the wisdom which they derived from the light of nature or from the patriarchal and prophetic revelations, have paid close attention to the exercises of the heart, and cherished the sublime affections of a pure and elevated devotion; of which the poetic and devotional parts of the Old Testament furnish a decisive and interesting proof. But the devout affections of the Christian assume a higher tone, and are excited and sustained by superior principles. In all their modifications and influences, they are deeply tinged with a peculiar flow of feeling, like the stream flowing from the rock smitten by

the rod of Moses, created in the soul by the knowledge of Christ, and the efficacy of his atonement, as the only Saviour.

If in contemplating the attributes of Deity, the mind of a Christian is filled with holy reverence, adoring gratitude, filial confidence, and supreme love; what is it that tends most powerfully to excite these affections, but those views of the divine character which are most displayed in the person and mediation of Christ? Does he moreover feel a deep sense of his dependence on the divine bounty, and love to approach the footstool of his grace, that "in every thing, by prayer and supplication with thanksgiving, he may make known his requests unto God?" He ventures to claim that privilege only in the name of the Lord Jesus, believing that he alone "is the way, and the truth, and the life, and that no man cometh acceptably unto the Father but by him." If likewise a conviction of sin, of righteousness, and of judgment to come, has subdued the pride and obstinacy of his heart, awakened conscience from its slumbers, and excited within him feelings of undissembled humility and contrition, the efficacy of those convictions is heightened and maintained by an affecting view of the evil of sin, the purity of the divine law, the greatness of our guilt and danger, and the matchless character of divine love, as displayed in the cross of Jesus.

A vivid sense of the condescension, sufferings, and resurrection of Christ, as the means of accomplishing our redemption, and of the considerations which rendered so extraordinary a plan necessary, fixes the believer's attention; calls him away from every subterfuge, subdues his mental and moral pride, humbles him in the dust of self-

abasement before God, and melts his heart to tears of penitential sorrow. It likewise, at the same time, by a charm which no philosophy can boast, soothes the anguish of his soul, calms or dissipates his fears, rests his hope on a solid foundation, and fills him with joy and peace in believing,—the joy which is unspeakable and full of glory. Having experienced this change of his moral powers, and become a new creature in Christ Jesus; is the believer restored to divine favour? Does he receive the spirit of adoption? Can he rejoice in hope of the glory of God? Does he glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope? And to prevent timidity and shame is the love of God shed abroad in his heart by the Holy Spirit which is given to us? It is because he is "justified by faith, and has peace with God through our Lord Jesus Christ." In describing the production and support of this spiritual vitality the christian often appropriates to himself the expressive language of St. Paul. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. God forbid; therefore, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!" Nor is this the language of the weak and uneducated alone, whose feelings outstep their judgments, and among whom the fervours of enthusiasm are most likely to be indulged. But it delineates the devotional and christian feelings of a man, who was brought up in the school of philosophy, and the energy of

whose mind, independently of his excellence and authority as an apostle, entitles him to rank with the highest characters. To the truly enlightened Christian, indeed, whether in other respects he be a philosopher or a peasant, the name of his Lord and Saviour is a sound always delightful, which forms within him a tone of elevated piety, and by a train of solemn recollections, creates a melody of sacred sentiment and sublime feeling, which no strains can emulate but the harps of heaven. Its vibrations are mingled with every devout exercise, and by their habitual operation and powerful effect, silently direct the course of his experience, and become the chief means of elevating his affections, purifying his taste, forming his dispositions, and making his virtues strong, his motives pure, and his pleasures heavenly.

To an unbeliever, perhaps, these exercises of experimental piety may appear like the ravings of a disordered intellect; while, by a person who admits christianity to be true, but has no idea of its author, except that he was a man of great wisdom and virtue, they will probably be regarded as the wild fire of a false devotion, lighted up in the temples of irrational belief; and the language of sacred writ used to express them, will be accounted for, as the strong hyperboles and bold metaphors of the east. A person of this persuasion, indeed, neither feels the sentiments we have been describing, nor believes in their necessity. And if, in recommending religion, or discoursing about its influence, he should employ terms of ordinary usage to express the devout exercises of the heart, they would assume in his phraseology a different sense, and be used to designate different operations. When

in fact systems are embraced, which exclude a prominent exhibition of our Saviour's character, and reduce christianity to a mere code of morals, the christian ministry loses its effect, and the trains of devout and penitential feeling, which according to the New Testament should characterize our churches, gradually sink into retirement, and are ultimately unnoticed and forgotten. Christianity thus modified, may recommend itself to men of refined taste, virtuous habits, or philosophical attainments; and in comparison with the hard sayings of other systems, may be deemed a rational belief. But an impartial view of its principles will discover the absence of those elements, by which alone the great mass of mankind can be savingly reformed; while experience proves, and will still prove its utter insufficiency to effect the grand purposes for which the christian ministry was instituted and christianity designed. If moral discussions, however beautiful, forcible, and eloquent, were truly adapted to arouse the careless, to inform the ignorant, to spiritualize the sensual, to humble the proud, to change the worldling, or to inspire the profane with a pure and elevated devotion, in christian assemblies or in modern times; these triumphs of virtue would long since have been effected at Athens and at Rome, by the reasonings of a Plato and the eloquence of a Tully; and the work assigned to the apostles of Jesus and their successors, might have been achieved in superior style by the professors of rhetoric, philosophy, and classical erudition. But "the preaching of Christ and him crucified," which, though "to the Jews a stumbling block and to the Greeks foolishness," gave such efficiency to the minis-

try of the apostles, is alone calculated in itself, or employed by the Spirit of God, in the present day to produce similar effects. And in proportion as christian ministers, according to the New Testament, "preach Christ to their hearers as the hope of glory, warning every man, and teaching every man in all wisdom, desiring to present every man perfect in Christ Jesus," we are warranted to believe, that, unless its efficacy be prevented by the obdurate spirit of infidelity, and the force of prejudice extensively diffused, devotional feelings will arise, and the best symptoms of personal religion become apparent.

It must certainly be acknowledged, that, among those by whom we conceive the peculiar glories of our Saviour's character have been relinquished or thrown into the shade, there are some truly devout men, who cherish in a high degree the sacred affections we have been describing. But the devout feelings of such persons, with scarcely an exception, are in all probability the relics of a former system, whose impressions still live in their remembrance, and in defiance of the cold atmosphere they have chosen, perpetuate the existence, if not the fervour of their piety. We conclude therefore that the knowledge of Christ is most intimately connected with personal religion, and the great means of planting and maturing in the soul that powerful principle of spiritual life, which is the preparative and foretaste of life eternal.

(To be continued.)

THE MILLENARIAN SCHEME.

THE notion of the *personal reign of Christ on earth during one thousand years*, or the seventh thousandth year of the world, at

the commencement of which period the resurrection of the righteous, and at the close thereof that of the wicked, is supposed to take place, has lately been revived with great confidence and high pretensions, by the Rev. E. Irving, G. Noel, H. M'Niel, and others of the Established Church.

To assist our readers in judging whether the notion of the *personal* or the *spiritual* reign of Christ during the millenium is more agreeable to the representations of Scripture, we copy the remarks of the late Rev. A. Fuller on Rev. xx. 1—6. a writer who, on the subject of prophecy, was distinguished for the sobriety of his views, and the solidity of the grounds on which he founded them.

"A question of great importance is that which respects the *nature* of this millennial reign of Christ, whether it be *spiritual* or *personal*. Those who favour the first, consider it as a time in which the gospel will be spread over the whole earth, and cordially embraced both by Jews and Gentiles; when those prophecies will be fulfilled which speak of the cessation of wars; of the stone cut out without hands becoming a great mountain, and filling the whole earth; of the little leaven leavening *the whole lump*; of the knowledge of the Lord covering the earth as the waters cover the sea; of the first dominion coming to Zion; and of the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, being given to the people of the saints of the Most High.

"Those, on the other hand, who plead for a *personal* reign of Christ upon earth, consider the Millenium as a state of *immortality*, a state subsequent to the general conflagration, wherein the righteous, being raised from their graves,

shall live and reign with Christ a thousand years; after which the wicked dead being raised, the general judgment shall follow.

"Whatever respect I feel for some who have maintained the latter hypothesis, I find insurmountable objections to the hypothesis itself.

"*First*, The idea of a personal reign appears to me nearly to *exclude that of a spiritual one, by leaving little or no place for it.*—It is clear that the pouring out of the seven vials is principally for the purpose of destroying the Antichristian system, and that when this is accomplished, the Millennium follows. No sooner are the beast and the false prophet taken under the sixth vial, and the world, (like the temple after being polluted by Antiochus,) purified from its abominations by the seventh, than the dragon is bound for a thousand years. If then this thousand years' reign be personal, the second coming of Christ must immediately succeed the ruin of Antichrist. But if so, how, or when are all those prophecies to be fulfilled which describe the prosperity of the church in the latter days? How are wars to cease in the earth, and peace succeed to it, when as soon as the troubles of the earth are destroyed, the world will be at an end? On this principle Antichrist will reign till the heavens are no more. The end of the 1260 years will be the end of time, and the church will have no existence upon the present earth but "in the wilderness." Instead of the stone, after breaking in pieces the image, "becoming a great mountain, and filling the whole earth," no sooner is the image broken to pieces, than the earth itself shall be burnt up. And on the destruction of the little horn, (Dan. vii. 26, 27.) instead of "the

kingdom, and dominion, and the greatness of the kingdom under the whole heaven being given to the people of the saints of the Most High," no sooner shall that horn be broken than the whole earth will be destroyed with it!

"*Secondly*, The idea of a personal reign represents Christ's second coming at a thousand years' distance from the last judgment; whereas the scripture speaks of the one as *immediately following the other, and as being the grand object of it.* "The Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be *punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.*" 2 Thes. i. 7—10. "Behold the Lord cometh with ten thousand of his saints to *execute judgment upon all, &c.*" Jude 14. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *his appearing and kingdom.*" 2 Tim. iv. 1.*

* Respecting the period and design of the Redeemer's advent, that it will be at the end of the world, and for the purpose of holding a general judgment, the following additional passages may be referred to: Rev. i. 7. Matt. xxv. 31—34.; but more especially the declaration of our Saviour himself, (John v. 28, 29.) whose language on this subject, it appears to us, is explicit and decisive: "The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

How this passage can be made to accord with the notion of 'two distinct *eras* of resurrection,' with the long period of a thousand years interposed between them, we

“*Thirdly*, The idea of a personal reign represents believers as raised to a state of immortality a thousand years before the close of Christ’s mediatorial kingdom; whereas the scripture represents the one as immediately succeeding the other. Speaking of the resurrection, the apostle says “Christ the first fruits, and afterwards they that are Christ’s *at his coming*. *Then cometh the end* when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” 1 Cor. xv. 23—28. Now the resurrection of the saints will itself be the destruction of death. If therefore the end *then* cometh, there is no place for a personal reign of a thousand years between them. Besides, if death be the *last* enemy, and this enemy be destroyed in the resurrection, how can there be a Gog and Magog army to be destroyed a thousand years after it?

“*Fourthly*, Those who consider the Millennial reign as personal, *confine the last resurrection and the final judgment, as described in the latter part of the chapter, to the wicked*: but there is nothing in that account of the resurrection which requires it to be limited to them. The sea is said to give up *the dead* which were in it; and

death and hell (or the grave) to give up *the dead* which were in them; which language equally applies to the righteous and the wicked: and as to the last judgment, which immediately follows, had it been confined to the wicked, it would not have been said, “*Who-soever* was not found written in the book of life was cast into the lake of fire,” since on this principle they could *none of them* be found written in it.

“If the last judgment, as described in chap. xx. 11—15, do not include that of the righteous as well as the wicked, there is no proof from this account of their being judged at all. The scriptures, however, are very express, that “we must *all* appear before the judgment seat of Christ, and give account of the deeds done in the body;” and that “God will bring every work into judgment, whether it be good, or whether it be evil.”

“*Fifthly*, The account of Satan’s being loosed after a thousand years’ restraint, and going forth to deceive the nations, and to gather together the armies of Gog and Magog, *does not comport with a state of immortality, or with the condition of men after their resurrection*. Wicked men may rise, indeed, with the same enmity against God and religion as they possessed at death: but as to their being able to collect together, and to encompass the church of God in hope of destroying it, the idea is gross and inadmissible. The sea and the grave will give up their dead, not to become followers of Satan in a new enterprise, but to be judged every man according to his works. Ver. 13.

“*Finally*, To represent the Millennium, which precedes the last judgment, as a state of immortality, is to confound it with the

have no conjecture, and happily are not required to know. That the resurrections of the righteous and the wicked will be *successive*, and not *simultaneous* events—that there will be a precedence of order, we believe on the express declaration of the Apostle—“The dead in Christ shall rise first;” but certainly, if there is any meaning in language, the two resurrections are represented as *coëtaneous*—as occurring at the same “hour,” and in obedience to the same summons.

New Jerusalem which follows it. The latter is indeed a state of immortality : for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away ;" (chap. xxi. 4.) but this language itself implies that till after the final judgment it shall not be so.

"For these reasons, as well as from the figurative language of almost the whole of the prophecy, I cannot think that the Millennium is to be understood of a personal reign of Christ, in a state of immortality ; but of that glorious rest which the church will enjoy after the destruction of her Anti-christian enemies."

POETRY.

The Rise of Salem.

BENEATH the palm tree weeps the maid
forlorn,
Judah's bereft, and all her grandeur shorn ;
Silent Siloam's stream meandering flows,
And crumbling ruins speak thy heavy woes.
No more the pomp of power and kingly
state,

No marshalled armies now attend thy gate ;
The sons of science, and the bards of song,
No more in unison thy fame prolong ;
Wisdom no more arrayed in mystic dress,
Nor philosophic sires, the throng address ;
Wealth's valued store, and triumph's proud
array ;

No longer glitter in the blaze of day ;
Thy sins have kindled heaven's destructive
ire,
And thus in darkness caused thy name t' ex-
pire.

But why, desponding, thus thy fate deplore,
As if thy name and worth should shine no
more ?

Behold the prophet bard with joy appears,
And points, though distant still, to happier
years,

When from the dust fair Salem shall arise,
And with her glory flood the eastern skies.
Again shall Israel lift the arm of power,
And science dwell in her Arcadian bower ;
Again shall Judah bless the God of heaven,
By whom her sins were punished and for-
given.

The rays of truth upon thy plains shall
break,

And sacred pleasure light each faded cheek ;
Then shall extend the olive branch of peace,
And war's dread note in dying cadence
cease ;

The Saviour God, whom Israel had defied,
And with malignant rage had crucified,
On him with bitter pangs repenting gaze,
And in harmonious song attune his praise.

While Jew and Gentile then shall bow the
knee,

In adoration to the Eternal Three.

Wem.

R. G.

1 Samuel iv. 20.

She heard, but she wept not, her spirit was
broken,

In grief and in anguish her infant was
born ;

No smile was its birthright, no welcome was
spoken,

No gazing of maidens, no gifts to adorn.

For the ark of her God, by the Philistines
taken,

Her country no more with its light to
illumine,—

Israel at once of its glory forsaken,—

Is her death-wail of woe, as she sinks to
the tomb.

How fearful the stroke that her spirit hath
riven,

How holy the love the grave could not
subdue ;

And welcome the seraph that guides her to
heaven,

Where the ark, in her Saviour, still glad-
dens her view.

Such a spirit, so wrapt in the purest devo-
tion,

Might even a seraph's bright loyalty
shame ;

So true to her God, as the dew of the ocean,
When kissed by a sunbeam, absorbs in
its flame.

R. S.

REVIEW.

1. *Statement relative to Serampore, supplementary to a "Brief Memoir."* By J. MARSHMAN, D. D. *With Introductory Observations by John Foster.* 8vo. pp. lxxi. 172. Price 3s. Parbury, Allen and Co.
2. *A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c.* By JOHN DYER, *Secretary to the Baptist Missionary Society.* 8vo. pp. 86. Price 2s. Wightman and Co.
3. *Vindication of the Calcutta Baptist Missionaries; in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. with Introductory Observations, by John Foster."* By EUSTACE CAREY and WILLIAM YATES. Price 2s. 8vo. pp. 104. Wightman and Co.
4. *The Spirit of the Serampore System, as it existed in 1812 and 1813; with Strictures on some parts of Dr. Marshman's "Statement relative to Serampore," in a Series of Letters to a Friend.* By WM. JOHNS, M.D. F.L.S. F.H.S. 8vo. pp. 74. Price 1s. 6d. Wightman and Co.

(Continued from p. 462.)

HAVING presented our readers with the leading facts, in relation to the state of things at Serampore and Calcutta, it remains that we briefly advert to the separation of the former from the Parent Society, and the spirit and conduct of the Committee in this critical juncture. The following extract, equally concise and comprehensive, contains a lively representation of the perplexities into which they have been thrown; and in which, taking into consideration all the circumstances of the case, we are of opinion they have exhibited a happy combination of firmness and amenity.

"Property, to a considerable amount, consisting of lands, houses, and goods, was supposed to belong to the Baptist Missionary Society. This fact had been explicitly stated by the missionaries abroad, and was loudly and constantly averred by those per-

sons at home who were most intimately connected with the mission, and with all its transactions and agents. After a course of years, however, an officer of the Institution—one of the few with whom it had originated—one who had watched every step of its progress, and bound up his life in its fortunes—the venerable Dr. Ryland—wrote to the brethren in India, of whom he was now the oldest and most endeared friend in existence, not, as he has often since declared, to satisfy his own mind or the minds of others, that the Society possessed property there, of which no doubt was entertained, but simply to propose such a legal investiture of a portion of the property, as might preclude the most sceptical from the possibility of doubting the literal truth of what was habitually affirmed. This procedure was in coincidence with the advice of one out of three of the very parties addressed. No event had previously occurred to break in upon the harmony, or impair the confidence, which had from the beginning marked their correspondence; yet this letter was answered by one consisting of many closely printed pages, recurring to natural principles and inalienable rights, and appealing to every poignant feeling of indignation against flagrant oppression, and all that is tender in sympathy for the oppressed.

"The Committee were filled with consternation. They believed that the measure which simple expediency had induced them to propose, had been entirely misconceived; and they sought by friendly correspondence to dissipate the misunderstanding. Explanation followed explanation; remonstrance succeeded to remonstrance; no entreaties, no concessions, no solemn declarations were spared, so long as any hope of an honourable adjustment of differences remained. With such intensity did they devote their counsels to this object, for many years, that it seemed almost to absorb their anxieties, and materially diverted their attention from the more vital and permanent interests of the Institution. They receive, with friendship, three successive agents from the scene where the misunderstanding originated: they consent to the overtures of the two first, and to the first proposals made by the third. But while felicitating themselves and the religious world on the peaceful termination of the disputes, new interviews are sought: additional demands are pressed; preceding adjustments are set aside; and they are thrown back into the frightful maze of former altercations, with the discouraging re-

collection of frustrated efforts and disappointed hope." *Vindication*, pp. 6, 7.

The result of these negotiations is universally known and regretted; and it becomes a matter of serious inquiry, on whom must rest the *onus* of a disruption, which, however affected by circumstances, is in itself deeply to be deplored—on Dr. Marshman, for demanding too much; or on the Committee, for conceding too little?

Our readers will bear in mind, that long before the arrival of Dr. Marshman, the Committee had solemnly disclaimed all intention to interfere with the management at Serampore; and beyond this point they could not advance, consistently with their obligations to the Christian public. But this did not satisfy Dr. Marshman; for the very first question he proposed at the Committee-meeting in August, 1826, as a point to be settled before he could enter on any minor negotiation, was—"Do you esteem your Serampore brethren as co-operating with you, and *as perfectly independent of you as you are of them?*" Here, we conceive, a gross fallacy has been imposed on the public. An attempt has been made to divert the mind from the real *gist* of the argument, by losing sight of the official relation which subsists between a Missionary Society and its agents, and viewing both the Committee and the missionaries, not as public functionaries, but as private individuals. As private individuals, mutual independence is the natural and inalienable right of both parties; but this is not the question. The point to be determined is—Are Societies and their missionaries mutually independent *as such?*

"It was stated, in reply, that for many years the word *independent* was never heard of; that they had declared themselves to be so, and the Committee had since acted with them as fellow-workers, without claiming any authority; and the resolution of Dec. 31, 1819, was appealed to in confirmation of this statement. This resolution, the Doctor remarked, was unsatisfactory; to disclaim an *intention* was one thing; to disclaim the *right* was another; and proceeded to explain his own views on the subject at some length,

gravely inquiring at the close, whether the Committee claimed the same right over them as a West India planter did over his slave? To such a question, of course, there was no difficulty in replying; but it appeared that nothing would satisfy the Doctor except an explicit declaration, on the part of the Committee, that when missionaries were placed in the situation in which he and his colleagues stood, they became, both *de facto* and *de jure*, wholly independent of the Society which sent them forth—a proposition on which the Committee had never deliberated, and involving such a reference to the first principles of all Missionary Societies, that it was clearly impossible to decide upon it at the moment." Letter, p. 20.

The mooted question naturally led to the subject of *property*, and of course to the repeated assertions of Mr. Fuller as to the extent and value of the Society's property in India. If further evidence on this point were needed, we could produce a letter from Mr. Fuller to Dr. Ryland, by which it appears, that in 1811 he considered that the premises at Serampore belonged to the Society, not only "to have and to hold," but, if occasion required, to be *pledged as security for pecuniary advances!* The production of this letter, however, is not only unnecessary, but in the judgment of Dr. Marshman it would be perfectly nugatory. There was a time, indeed, when the views of Mr. Fuller on this subject were considered decisive; but since Dr. Marshman has found that they were in unison with those of the Committee, and opposed to his own, he has received new light, and made a prodigious discovery! In reply to the assurances of the Committee, that if they had been led into erroneous views of this question, they had the sanction of his friend Mr. Fuller, Dr. Marshman very sagely observed, that Mr. Fuller was "mistaken," that he was "totally wrong," and that "the Committee must allow he was a *fallible man!*" So then, Mr. Fuller is an oracle, or "a fallible man," in proportion as his sentiments happen to agree with those of Dr. Marshman! But, apart from the absurdity of this assumption, the assertion of Mr. Fuller's fallibility is perfectly idle. Surely it

does not require infallibility either to read or to understand the letters which the missionaries wrote! Unless we *disbelieve* their statements, it is absolutely impossible to arrive at any other conclusion. We presume Dr. Ryland's fallibility will be gravely asserted next, because in 1812, he was so simple as to believe that his friend Dr. Marshman *really meant* what he said, when he assured him, in the most unequivocal terms, that the Society had property in India to the amount of "*full twenty thousand pounds!*" Seriously, we conceive the only question for consideration is—(and we cannot too deeply lament that it should ever have become a question,)—*Are the statements of Dr. Marshman, in 1812, to be believed?* For, if this question be answered in the affirmative, the subject of property is decided for ever, and decided by himself. In the letter to which we allude, he not only states the simple fact for which we are contending, but expressly *distinguishes* between the property which belonged to the Society *as such*, and property which belonged neither to the Society nor to the missionaries, but to "*the church of God and the religious public!*" A more complete and unequivocal answer to the miserable subterfuge afterwards resorted to, of substituting "*the cause of God*" for "*the Society*," is scarcely conceivable. Surely, the Doctor will not negative every pretension to common sense, by reiterating that these were "casual expressions, dropped in affectionate carelessness!"

From the question of property, the transition was easy and natural to the "*Form of Agreement in 1805.*" But what will our readers think, when we inform them, that it was now announced, for the first time, that this Act of the Serampore Parliament did not continue in force many months, that it certainly was not acted upon a single year, and that, to Dr. Marshman's knowledge, it was never once read, as it was stipulated it should be, at their monthly meetings! We are not, indeed, greatly surprised at this result. Like some other schemes of Serampore, it was too romantic for practical purposes. But

while we feel no disposition to impute blame to the makers of this "paper constitution," for abandoning a voluntary arrangement which they found to be impracticable, we are compelled to avow our conviction, that they ought, in common candour, to have *avowed* the change. They could not be blind to Mr. Fuller's exhibition of this noble monument of missionary self-denial, nor deaf to the responding plaudits of an admiring world. Now, as nothing can be more irksome and distressing to an ingenuous mind, than to be congratulated on the possession of a virtue which has no existence, so it might have been presumed our brethren would have been in haste to avow the truth, humiliating as that truth might be; and that, when all classes of the Christian community, in the eastern and western hemispheres, viewing them as almost super-human, concurred in offering the incense of praise, they would instantly have interposed, and said, "*Sirs, why do ye these things? We also are men of like passions with you!*" The avowal of the change by Dr. Marshman, after a concealment of more than twenty years, might well excite in the minds of the Committee sensations of "surprise, strong and universal." "*It did appear strange, that a fact like this should never have been stated before.*"

It is with unfeigned concern, that we cannot receive Dr. Marshman's account of this meeting without considerable reservation. Not that we intend to insinuate that the Doctor is chargeable with *intentional* misrepresentation; but surely he must possess a most treacherous memory, and exactly answer to the description given of him by his friend Mr. Ward—that "about business he has no settled recollection."

We had intended to present our readers with the *memoriter* account to which we have referred, and to have placed beside it the passage introduced by Mr. Dyer, not from recollection, but from the minutes taken at the time by a skilful and well-known short-hand writer. In that case, we should have requested our readers to look, first on this picture, then on that, and discover,

if they could, the strong points of resemblance. But the honest truth is, we have strong doubts whether this or any other passage in particular was floating in the Doctor's mind. For our satisfaction, we have been favoured with a sight of these minutes; and though we have carefully read them again and again, and had even fixed upon another part, not as being more like, but as agreeing rather better in point of time, we are constrained at last to come to the conclusion, that there is not *any* passage which bears even a tolerable resemblance to the conversation which, by inverted commas, Dr. Marshman has invested with all the show of exactness. Most assuredly, there is not the least appearance of the sentences imputed by him to the gentleman whom he describes as "an aged member who is often in the chair." We have laboured to find the alleged opening speech of that gentleman; but really we cannot discover it, or any thing like it, from the beginning to the end: and as "that which is crooked cannot be made straight," so "that which is wanting cannot be numbered."

After the discussion of various other points, in which the Doctor's memory appears to be equally at fault, the Committee resolved, that *one-tenth* of the Society's income for general purposes should be annually remitted to Serampore, in aid of their missionary stations. Thus, once more, every thing desired, except the *right* of independence, was fully conceded; and not only did Dr. Marshman "agree to receive" the tenth, as he somewhere shrewdly expresses himself, but hailed it with apparent satisfaction, as *the sum total of his own proposition*. How long this feeling continued, we shall see.

"When the greater part of the Committee were gone (says the Doctor), I came up to the table with the Secretary, and one or two of the members who still remained. The Secretary then said to me, 'According to the accounts of the year just closed, this tenth will be eight hundred and forty-five pounds.' At this I was perfectly astonished. I had examined the accounts in the Reports of the two preceding years, the only Reports I had seen, that for the current year

not having been then published, and according to them, I found that a *tenth* would amount to nearly twelve hundred pounds; and I now found that instead of a larger annual supply than a thousand pounds, which I knew was inadequate to the present wants of the stations, while the expence of them was continually increasing as the divine blessing might enlarge them, I had now to expect a supply far below that sum." *Statement*, p. 11.

This statement contains an inuendo, which we confess we did not expect—that the Committee scarcely dealt honestly with the Doctor, but were guilty of a species of concealment rarely to be found but among worldly politicians. And yet a very slight attention to the facts of the case will show, that if blame attach any where, it is to the Doctor himself, and to him alone. He states that he had examined the Reports for the two former years, but that the Report for the current year was not then published. Now this is the *fact*, but what is the *implication*? Why, that he had not an *opportunity* of ascertaining the amount of receipts for the current year—which is *not* true. The *balance-sheet*, (the only part of the Report which was necessary) besides having been read in his hearing a month before, had been actually "*submitted to his inspection!*" The only "*astonishment*," therefore, becoming the occasion, would have been at his own deficiency. If, with the means of information in his hands, he still remained in ignorance, the Committee are clearly exonerated.

We approach, with some degree of trembling, the last of these official interviews between Dr. Marshman and the Committee—*simply because* it is the last. We have no hesitation in expressing our decided conviction, that the result, as far as the Committee are concerned, was inevitable. They could not do otherwise than they did. Still, the dissolution of a connexion, endeared to us, as this was, by early and delightful associations, cannot be contemplated without feelings of the deepest regret.

Dr. Marshman's object in procuring this meeting, was to obtain, in aid of the Serampore stations, an annual sti-

pend of a sixth, instead of a tenth, of principle of absolute independence. Not one jot or one tittle of interference in the Society's income for general purposes, or such a proportion of 2,400*l.* as the Committee might feel justified in granting, with the understanding that he should apply to the public for the remainder. The ostensible reasons for this application were two—his own dis-appointment in the amount of the tenth, and the additional burdens at Seram-pore. To the first of these, we have already alluded: the last may deserve a brief recognition.

In the first place, we may inquire, What has rendered it necessary that application should be made to the Com-mittee of the Baptist Missionary So-ciety, to support, wholly or in part, stations, which have hitherto been chiefly supported by their missionaries at Se-rampore? Not a diminution of income; at least this is not pretended. Nor an inadequacy of funds either, for all mis-sionary and private claims. Nor, in-deed, the establishment of new stations; for this is entirely prospective. But neither more nor less than just this—the diversion of twenty thousand pounds from objects purely missionary, to the erection and endowment of a magnificent College! This, and this alone, is the omnivorous vortex which has absorbed the funds hitherto applied to missionary purposes, produced poverty in the midst of riches, and created a melancholy dearth in the land of abundance.

Without, however, disputing, in this place, the propriety of this application, in itself considered, we may farther inquire, whether, under all the circum-stances of the case, the Committee could, on Dr. Marshman's own showing, have granted him the supplies he re-quested. It is, we all know, a favourite maxim with the Doctor, that "*control is commensurate with contribution, and follows it as the shadow the substance.*"

Very well: just let this be recognized as a correct axiom, and the conclusion is inevitable—that the Committee could not have decided differently than they have; for the sun in the firmament is not more notorious, than Dr. Marsh-man's determination to receive the con-tributions of the Society, *only on the*

one jot or one tittle of interference in the management of the stations in aid of which he solicited support, would the Doctor concede! From the circum-stance of four of these stations having been already transferred to the Society, by Dr. Carey and Mr. John Clark Marshman, the Committee, in the hope of an amicable adjustment of all dif-ferences, proposed to take the whole ten on their own funds, and resign them to the management of a Corresponding Committee in India, comprising all the Bengal missionaries, with Dr. Carey as their President. That Dr. Marshman should object to the latter part of this arrangement, may not appear wonder-ful; nor, highly as we esteem the Cal-cutta brethren, do we feel the slightest disposition to impugn the wisdom of his determination; for "how can two walk together except they be agreed?" And however desirable, in itself, such an arrangement might appear to the Com-mittee, no sooner was this inconvenience pointed out, than they immediately pro-posed to commit the entire management to Dr. Carey and Dr. Marshman during their lives, reserving only to themselves the choice of successors. Had they not made this proposition, we think they *would* have merited all the obloquy which has since been heaped upon them, in reference to this transaction, by Dr. Marshman and his advocates; for, just as we certainly esteem the former ar-rangement, we *do* think, that the very eminent services of both Dr. Carey and Dr. Marshman, in the cause of God, demanded every possible sacrifice short of a surrender of principle. That the Committee have all along sympathized in this feeling is evident; for so num-erous have been their concessions, that, except the right of absolute independ-ence, they have nothing left to concede. And it ought to be universally known, that the very length and breadth of their proposed interference with the Corresponding Committee, consisted in this—that they should not form new stations at the expense of the Society, without previous consultation as to their ability to raise the necessary funds!

This is all. And is *this* the interference and domination which is to be “resisted as the solid rock resists the wave!” Dr. Marshman’s maxims, it seems, are not of universal application. Whether *he* contributes, or whether *we* contribute, control, and exclusive control too, is his peculiar prerogative!

That the Doctor should refuse to recognize a transfer formally executed by the powers at the seat of government, appears passing strange. But who will deny, after this, the superiority of his pretensions to the management of Serampore? Whether on the spot, or at a distance of fifteen thousand miles, it is all one—he, and he alone, it seems, has “power to decree, and power to reverse decrees!”

Dr. Marshman lays great stress on the circumstance, that his younger associates, Messrs. J. C. Marshman, Mack, and Swan, were not included in the management with himself and Dr. Carey. The simple truth, then, is this—since it must be told—that however estimable the former of these gentlemen may be, he is *not a missionary*, and the principle by which the Committee were governed was, that *missionary stations should be superintended by missionaries*. It may be replied, that Messrs. Mack and Swan sustained this honourable character. True, they did: but to have selected them to the exclusion of his son, would have been exceedingly wounding to Dr. M. as a parent; and *this* consideration, and we believe this alone, induced the Committee to limit the management to the *senior* missionaries. Dr. Marshman *knew* this; but we presume when he wrote his Statement, it had escaped his recollection: at least, we hope so; for otherwise, he surely could not have required this Christian delicacy in the manner he has. For Mr. Swan, he will now perceive his commiseration might have been spared; he himself declaring he should “tremble” to form one of the Serampore Union, because, “as at present constituted, it appears to him so little adapted to promote the great spiritual objects to which he had devoted his life;” and that “there is no individual there, with

whom he would enter into such a solemn, responsible, religious connexion, but the venerable Dr. Carey.”

From the whole, then, it is evident, that the true cause of the separation consists in this—Dr. Marshman’s resolute determination, whether he contributes, or whether he receives contributions, to establish at Serampore a system of *absolute monarchy*. Had the Committee voted any proportion, or even the whole, this was his *sine qua non*; and the only advantage to be derived from granting the whole, would have been the non-establishment of a rival Institution: and even this exemption would, in all probability, have been only temporary; for, as their burdens increased, either the Committee, or the public by means of a distinct appeal, must have borne the whole. “Where, then, (we may ask, in his own words,) does the blame of this disruption rest? Surely, in this, the God of righteousness *will* judge between the Committee and him.”

Before we dismiss this article, we are compelled, in rigid justice, to notice another accusation, eminently calculated to produce an unfavourable opinion of the Committee: we refer to the charge of *personal rudeness* to Dr. Marshman. Mr. Foster supposes, from the information afforded him by some of Dr. Marshman’s friends, and from a sight of the minutes of this meeting, that “there must have been a very copious exhibition of magisterial interrogatory, snappish remark, affected supercilious compassion, and vituperative intemperance.” Now, this is a very grave accusation; and advanced, we are constrained to add, with peculiar infelicity by the writer of the Introduction to Dr. Marshman’s Statement. For whatever strong expressions were uttered in the warmth of debate, they were mildness itself, compared with some of the cool, and deliberate, and studiously-pointed epithets which distinguish that elaborate production.—Still, the deeper delinquency of an accuser will not justify the accused. And we must, in candour, admit, that one veteran *did* express his dislike of “car-

rying on a farce." Another member *did* conceive (nor was his opinion singular) that the Committee had been "insulted and hoaxed;" and therefore he plainly said so. And a third *did* complain of "evasions and prevarications"—the latter expression being immediately withdrawn, with an *amende honorable*, which found no parallel on the other side. But these are all the uncourteous expressions we have been able to discover. And we might ask, suppose there had been no appearance of carrying on a farce, suppose the Committee had *not* apparently been insulted and hoaxed, suppose there had been no shiftings and evasions, still, are the harsh, and in that case unfounded expressions of three individuals, to be visited on a whole Committee? Is this even-handed justice? But, as Mr. Foster has seen the minutes, he must know that *appearances*, at least, *were* such as fully to justify every one of these expressions, save and except that which was instantly withdrawn. We hope it will not be pretended, that on such occasions men are to assume a disguise, and repress the feeling of honest indignation. We are no advocates for invective, but we *do* love ingenuousness, and esteem it a thousand times more manly, and more Christian too, than the flimsy show of politeness. "Open rebuke is better than secret love." How incomparably superior, then, must it be, to that disguised antipathy, which, having been, by an effort, suppressed in public, flows with the greater freedom and depth through the private channels of confidential intercourse? Were we disposed, we could write paragraphs of recrimination as long as those under review. But strong expressions from any party, in the warmth of debate, are mere *bagatelles*, compared with the deep-rooted feeling which lurks beneath the surface of a placid and unruffled countenance.

We think we may now appeal to all reasonable judges, and inquire, *What could the Committee have done, that they have not done? Could they formally consent to the alienation of the Society's property? Could they commit the ma-*

nagement of missionary stations to an *ex-officio* irresponsible College Council? *Could they permit an accumulation of expenditure, without requiring consultation as to their ability to meet it? Or could they, in the simplicity of their hearts, vote away a proportion of their funds to a party who would instantly make a distinct appeal to the very individuals who had supplied those funds? True, they might have done this, and more. They might have acknowledged the supremacy of Serampore, and become tributary to their former agents. They might, indeed, have assumed the position of the Gibeonites—have made a full surrender of their liberty, be seething their more powerful rival to "do with them as seemed good and right to him," even though, in the clemency of his heart, he should make them "hewers of wood and drawers of water" to the Serampore College! But how, then, could they have met their constituents? How, then, could they have rendered an account of their stewardship? How, then, could they have made any pretensions to probity, to honour, to wisdom, or to self-respect? At present, unsuccessful as have been their efforts, disappointed as are their fondest expectations, they may retire from the controversy, pained, indeed, and sorrowful, but certainly without self-reproach. They may appeal alike to God and their brethren, for the purity of their motives, and for the intensity of their desire and the zeal of their efforts, to promote equally the interests and the honour of the Society and Serampore. In common with their fellow Christians, they cannot but deplore the separation; but never, in our opinion, could any body of men declare, with more perfect sincerity than they—"We have not desired the woful day, (O Lord,) thou knowest!"*

In conclusion, we would just observe, that we cannot sympathize with our friends who feel alarmed and dismayed, lest this unhappy disruption should essentially injure the cause of missions in general, and our own Institution in particular. We have no such apprehensions. The cause of missions is the

cause of God; and in proportion as they are conducted with singleness of purpose, with a steady aim for the promotion of his glory, renouncing all crooked policy, concealment, and evasion, in that proportion will they be crowned with the Divine blessing. More beautiful than the sun, and majestic in her own simplicity, Christianity disdains alike the hood of concealment and the imposing paraphernalia of secularized establishments. Only let Missionary Societies emulate the spirit of their Divine Founder, whose kingdom is "not of this world," and their success is certain. Institutions founded in worldly ambition, and conducted on worldly principles, contain the seeds of their own dissolution; and they *must* pass away. But these shall stand; not, indeed, in their own strength, but in the strength of God. When they pass through the flames, he will preserve them, and the waters shall not overwhelm them. Their cause is his own: and while the merchants of the earth are bewailing the dissolution of their pomp, and their grandeur, and display, the humble followers of the Lamb, whether individuals or communities, may anticipate the song of ultimate triumph, and shout "Alleluia! the Lord God omnipotent reigneth!"

The Life and Opinions of John de Wycliffe, D.D. illustrated principally from his unpublished Manuscripts; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe, to the Commencement of the Fourteenth Century. By ROBERT VAUGHAN. Holdsworth. 1828.

IF we are among the last to notice this admirable work, it must be ascribed to circumstances over which we had no control: we have been among the first to read and admire it.

After a long, dark, and dreary night, the morning star is hailed with joy. So the student in Church history rejoices when he comes to the age of Wycliffe, whom God raised up and made like

Jeremiah, "an iron pillar and a brasen wall."

Wycliffe was born in a village from which he derives his name, about six miles from the town of Richmond in Yorkshire, in the year 1324. Of his juvenile history much cannot be told now, but that he studied at Oxford, at Queen's College and at Merton, is well known. There he paid attention to canon, civil, and municipal law, and to the philosophy of the schoolmen; but his veneration for the sacred writings was the most prominent feature of his character. He was called "Gospel Doctor," and in the thirty-second year of his age his religious character was fully disclosed. In 1361, he was elected Master of Baliol, and afterwards of Canterbury Hall. His opposition to the secularity and the vices of the clergy, exposed him to much danger; yet in 1372, we find him Professor of Theology at Oxford, a station of high and commanding influence, which his piety and zeal prompted him to improve to the uttermost. In 1375, king Edward the Third promotes him to the prebend of Aust, and to the rectory of Lutterworth. Not long after this, he is accused of teaching dangerous opinions, and appears before the bishop of London. His chief patron is John of Gaunt, duke of Lancaster.

The Reformer proceeding in his high career, letters are sent from the pope to the king, the primate, the bishop of London, and the university, requiring the immediate suppression of his tenets. Great discussion is elicited at Oxford by the papal mandates, and Wycliffe appears before the papal delegates at Lambeth.

Mr. Vaughan, after referring to several of Wycliffe's tracts, gives us his ever-memorable reply to the friars who thought him dying, which we here insert.

"But the labour of producing such compositions, and the excitements inseparable from the restless hostilities of his enemies, so shook his frame at this period, as to threaten his speedy dissolution, and in truth, to lay the foundation of the malady which a few years later was the occasion of his death. Such also was the force of religious prejudice in

the fourteenth century, that his old antagonists, the mendicants, conceived it next to impossible that an heresiarch so notorious should find himself near a future world, without the most serious apprehensions of approaching vengeance. But while thus conscious of their own rectitude, and certain that the dogmas of the reformer had arisen from the suggestions of the great enemy, some advantages to their cause were anticipated, could the dying culprit be induced to make any recantation of his published opinions. Wycliffe was in Oxford when this sickness arrested his activity, and confined him to his chamber. From the four orders of friars, four doctors, who were also called regents, were gravely deputed to wait on their expiring enemy; and to these the same number of civil officers, called senators of the city, and aldermen of the wards, were added. When this embassy entered the apartment of the rector of Lutterworth, he was seen stretched on his bed. Some kind wishes were first expressed as to his better health, and the blessing of a speedy recovery. It was presently suggested, that he must be aware of the many wrongs which the whole mendicant brotherhood had sustained from his attacks, especially in his sermons, and in certain of his writings; and as death was now apparently about to remove him, it was sincerely hoped that he would not conceal his penitence, but distinctly revoke whatever he had preferred against them to their injury. The sick man remained silent and motionless until this address was concluded. He then beckoned his servants to raise him in his bed; and fixing his eyes on the persons assembled, summoned all his remaining strength, as he exclaimed aloud, 'I shall not die but live, and shall again declare the evil deeds of the friars.' The doctors and their attendants now hurried from his presence, and they lived to feel the truth of his prediction; nor will it be easy to imagine another scene, more characteristic of the parties composing it, or of the times with which it is connected."

It appears from these two interesting volumes, that the topics on which the great Reformer perpetually insisted, were "the sufficiency of Scripture, the right of private judgment, the doctrines peculiar to the gospel, and the various obligations and the means conducing to religious devotedness. It was the singular honour of this illustrious man to be the first *English* translator of the whole volume of Scripture, and his New Testament was reprinted by Mr. Baber, of the British Museum, in the year

1810. The Old Testament remains in manuscript.

The opposition made by Wycliffe to the doctrine of transubstantiation was bold and vigorous in the highest degree, and when his great friend the duke of Lancaster forsook him, his purpose was not to be altered by that event. He trusted in God.

After the lapse of forty years, when grey with age and anxiety, in 1382, he was brought before the convocation of the university. But we must forbear—our limits will not allow us to do more than mention his letter to the pontiff, his exclusion from Oxford, and the amazing exertions of his ever-buoyant mind in circumstances by which most men would have been overwhelmed. He died peaceably at Lutterworth, December 31, in the year 1384.

To the investigation of all the preceding particulars, Mr. Vaughan has brought a powerful mind, with the most laudable industry of research, and exemplary fidelity in giving his authorities. Far from taking anything upon trust, he has been evidently determined to see with his own eyes, and to examine as if no one had done so before him.

The *Preliminary View*, which occupies 214 pages of the first volume, must have cost the writer immense labour. To this three chapters are devoted: "On the rise and character of the papal power—On the state of the Protestant doctrine in Europe to the commencement of the fourteenth century—On the ecclesiastical establishment, and the state of society in England, previous to the age of Wycliffe. In these chapters the reader will find a multitude of curious and important facts, and those inferences and reflections which an enlightened Protestant writer might be expected to draw. Without pledging ourselves to every opinion expressed, we most cordially recommend this part of the work to all who desire to have a correct and comprehensive view of religion, as it was exhibited in Europe in the middle ages. During that period, "wherever the influence of the pontiffs could extend it, that of the friars was carefully directed to make inquisition.

into heresy, and to seize the persons of the suspected. In the cells of their prison-house the unhappy victims of intolerance suffered every species of torture, and thence were often conducted to the stake, ignorant alike of their crime, of their accusers, and of the evidence on which they were condemned." p. 145.

We are greatly indebted to Mr. Vaughan for the very numerous extracts he has given from the great Reformer's own writings. Our readers will be pleased, we think, with the following.

"To the scheme of spiritual power so long established in connexion with the see of Rome, and to the many delusions which had facilitated the introduction of the laws of penance, and the customs of pilgrimage, he opposed the simple but sublime doctrine of a free remission of sin in virtue of the atonement of Christ. To guard this doctrine also from abuse, he was equally bold in declaring that the penitent alone could be assured of pardon; and that God is more willing to confer the grace of penitence, and all the elements of a heavenly temper, than we are to seek them. 'Marvellous,' he observes, 'it is that any sinful being dare grant any thing to another on the merit of saints. For without the grace and the power of Christ's passion, all that any saint ever did, may not bring a soul to heaven.' That grace and passion, are at the same time described as including 'all merits which are needful.' The last day he remarks, will show that the judgment of the Supreme is not to be at all influenced by the often mistaken views of men; and he concludes by praying that 'the Almighty of his endless charity, would destroy the pride, covetousness, hypocrisy, and heresy discovered by these pretended pardons, and make men earnest to keep his commandments, and to set their trust fully in Jesus Christ.' What the reformer meant by thus trusting in Christ he frequently explains. In his comment on the passage respecting the brazen serpent, he thus writes. 'Here we must know the story of the old law. How the people were hurt by the stinging of adders. And Moses prayed God to tell him a medicine, and God bade him take an adder of brass, and raising it high on a tree for the people to look to, to tell them that those who looked on that adder should be healed. And all this was a figure of Christ's hanging on the cross. He was in the form of the venomous adder; but in his own person was no venom, even as the adder of brass

had no venom in it. But as a right looking on that adder of brass saved the people from the venom of serpents, so a right looking by full belief on Christ saveth his people.' It follows, therefore, that 'Christ died not for his own sins as thieves die for their's, but as our brother, who himself might not sin, he died for the sins that others had done. The righteousness of God, therefore, and his grace, and the salvation of men, all thus moved Christ to die.' Such passages prepare us for the reformer's more definite statements on this article, as when he affirms that without faith it is impossible to please God; that the virtuous deeds of the unbelieving are devoid of a principle of righteousness; that faith in the Redeemer is sufficient to salvation, and that without the admixture of other causes; and that men are righteous but by a participation in the Saviour's righteousness.

"Nearly allied to the doctrine of justification by faith, is that of sanctification by the agency of the Divine Spirit; and in the writings of Wycliffe, they hold that relation to each other, which we find allotted to them in the sacred scriptures. The text which affirms that with respect to the duties of piety, 'our sufficiency is wholly of God,' is thus treated. 'Since among the works of man, thinking would seem to be most in his power; and yet even his thoughts must be received from God, much more is it so with the other works of men. And thus should we put off pride, and wholly trust in Jesus Christ. For he who may nought think of himself, may do nought of himself. Thus all our sufficiency is of God, through the mediation of Jesus Christ.' It is afterwards observed, that 'thus of sinful and ungrateful men, God maketh good men, and all the goodness in this cometh of God. Nor trouble we about any farther cause, since God himself is certainly the first cause.'

Mr. Vaughan's style is clear, and calm, and dignified, as befits the historian. If it be elaborated too much to please the rapid reader, we can confidently assert that it will amply reward the most patient and attentive perusal.

We had almost forgotten to say that there is an engraving prefixed, from a valuable picture lent to the author by the Venerable the Archdeacon of Richmond and rector of Wycliffe.

"Dr. Zouch, a former rector, bequeathed this painting to his successors. With the following notice appended to it. 'Thomas Zouch, A.M. formerly fellow of Trinity College, Cambridge, and Rector of Wycliffe, gives this original picture of the great John

Wycliffe, a native of this parish, to his successors, the Rectors of Wycliffe, who are requested to preserve it as an heirloom to the Rectory House."

It will afford us a high gratification to observe a new edition of a work so creditable to the author, so useful to the reader, and we may add, so seasonably published for the benefit of the Christian world.

Herculaneum, in three Cantos; and other Poems. By CHARLES ROOM. One vol. post 8vo. 4s. Longman and Co.

THE present is a period when it may be justly said, that "*of making books there is no end.*" To us, at least, it is curious to contrast the depression of commercial enterprize with the unexampled extent of our literary productions. The "*cacoëthes scribendi*" spreads with a rapidity almost equalled to the "*march of intellect*"—the press teems with publications of every kind, and such is the fury of the torrent which sweeps them to the shades, that we should be fearful that our more standard works would be carried away with the impetuosity of the current, did they not resemble those rocks of granite which defy the fury of the tempest, and rise with renewed beauty from the violence of the waves. 'Tis true, that we occasionally meet with a few "gems of the ocean," which are arrested from the billows, and placed in the casket of literature, but the majority of the productions of the present day are so vapid and so trifling, that after they have proved sources of disappointment to their authors, they sink into oblivion, unnoticed and unregarded.

However just these remarks may be in respect to many publications, they certainly do not apply to the one before us. We are happy to meet Mr. Room, on this his first appearance before the public, and congratulate him, not only on the talent which he has exhibited, but on that strain of piety which pervades the volume; and we hope that our British youth will emulate him in the unaffected display of such sentiments.

The event which forms the basis of

the principal poem is the destruction of Herculaneum, a city in Italy, which was overwhelmed by an eruption of Mount Vesuvius in the year 79, and was discovered during the early part of the last century. On taking up the volume, we confess that we anticipated nothing but that bombast and extravagant "flash" which at present is so much in vogue. We were, however, pleasingly mistaken. The unassuming, yet manly preface, damped these expectations, and a perusal of the poem removed every prejudice. Mr. R. himself appears to have entertained similar fears, which circumstance, we presume, has been the occasion of his committing an error of an opposite kind. We think that he has not been sufficiently attentive to the event that he has undertaken to celebrate. His fingers wander among the strings of his lyre, and produce not so much a full volume of sound, as a strain of sweet, but unconnected melody. This, however, is very excusable in a young writer, and we doubt not but that time will mature those powers of which this production is so favourable a specimen. But not to extend our remarks, we will make a few extracts from the poem; which will enable our readers to judge for themselves. The following stanzas, we think, are very beautiful:

"How frail is all that's beautiful on earth!

The fairest flowers seem loveliest as they fade:

Uncertainty gives beauty heavenlier birth,
As the bright sun when threatening clouds invade,

With deeper, mellowed radiance tints the glade.

The last sweet odours of the fading rose

Ask tears that aught so beautiful *can* fade.

E'en love itself, when stricken, lovelier grows,

And gathers hope from hopelessness, and bliss from woes.

Those lovely forms of most ethereal mould,
Whose natural elegance of air and mien

Bespeaks the spirit scarce by earth controul'd:

Whose bright eyes revel in their beautiful sheen,

Pass like a burst of sunshine and are
seen

No more—like meteors on a midnight
sky :

Too delicate to grace the dreary scene
Of a bleak world, they blush, expand,
and die ;

To mem'ry leave their sweetness,—to the
heart a sigh !”

We regret that our limits will not
admit of large extracts, but cannot re-
frain from copying the following, which
is worthy the pen of a much more ex-
perienced writer :

“ ’Tis sad to think that voice is silent now,
That lull’d our cradled infancy ; that
hush’d

Our little sorrows ; taught our knees to
bow,

Our tongue to lisp in prayer ;—those
eyes that gush’d

With pity, dim ;—and quench’d that love
that rush’d

Our griefs to soothe : and as the wil-
lows wave

Over that sacred earth, when all is hush’d,
’Tis sadly sweet with filial tears to lave,

The mournful spot, and deck with flowers a
mother’s grave.”

Unmingled praise is worthy of little
credit, and we are sure that Mr. R. has
too much good sense to be otherwise
than obliged by our pointing out his
defects. As we before hinted, there is
a want of connection in the principal
poem, and too little information relative
to the catastrophe itself. A few of the
stanzas are unfinished, and others ra-
ther unintelligible, but after the speci-
mens already produced, we are sure
that our readers will not suffer the
blemishes which are occasionally per-
ceptible, to deter them from uniting in
the commendation which we unhesitat-
ingly bestow upon the volume. The
minor poems fully sustain the credit of
the whole. The “Dream” is singularly
wild, and full of poetic beauty. We
think, however, that the “Address to
Pleasure” is decidedly the best.

Should Mr. R. continue to cultivate
his powers, we do not doubt but that
he will produce a work of a much higher
order than the present. We are glad
to hear that he is engaged in a course of
study, preparatory to his entrance upon

the ministry, and hope that he will be
made eminently useful.

*Happy Poverty and Christian Frugality
exemplified, in the Life of Mr. George
Wildman, a Member of the Church in
Eagle-street, London, who died July
26, 1828, in the 89th year of his age.*
pp. 36. Price 4d. Wightman and Co.

THIS is the simple history of one who
was called by Divine Providence—

“ Along the cool, sequester’d vale of life,
To pass the noiseless tenour of his way ;”

but who in this lowly path exhibited
the influence of Christian principles,
and the value of humble prayer.

His life was distinguished by habits
of extreme economy, and a spirit of
noble independence, which those habits
enabled him to maintain, under circum-
stances of poverty and depression. “If
(says his biographer) such a noble feel-
ing as that shewn by poor George Wild-
man could be infused into the lower
classes of society, it would effectually
relieve the burdens of pauperism, under
which the nation groans.” p. 21.

There was also another result of his
economical habits, which is no less en-
titled to honourable mention. By the
exercise of the most rigid frugality, he
possessed himself of the *power* (the
disposition he always had) to discharge
the debts he had formerly contracted.

“When I paid one of his creditors at
Mark Lane, (says Mr. Napier,) I recollect
his saying, ‘Well this is money taken out
of the fire, I never expected to have re-
ceived this.’ Mr. W.’s conduct in this mat-
ter was creditable to his christian character,
and is an example which some professors,
who have been indebted to the clemency of
their creditors, would do well to imitate.”

While the poorest may find in these
pages something worthy of imitation,
the most wealthy and independent may
derive from them lessons of instruction,
and fresh motives for gratitude.

“Let not ambition mock their useful toil,
Their homely joys, and destiny obscure ;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor.”

LITERARY RECORD.

New Publications.

1. *A Letter to a Clergyman on the Scriptural Authorities in favour of Adult Baptism, and traditional Authorities in favour of Infant Baptism.* By a Hermit.

2. *Original Hymns: adapted for Social Prayer Meetings, &c.* By John Mamm. The compositions of a pious man, containing many good sentiments, but less real poetry.

3. *Friendly Hints: principally addressed to youth of both sexes, on Mind, Morals, and Religion.* By John Doncaster. Part I. fifth edit. A little book full of useful extracts from good authors, and remarkable anecdotes adapted to secure attention to the sentiments taught. We think the writer should have acknowledged to whom he was indebted for each good passage in this compilation.

4. *An Appeal to Christendom; with other Poems.* By Sigma, Gent. A kind of rugged inverted prose, as much resembling genuine poetry as the style of Edward Irving is like unto that of Addison.

5. *Illustrations of Prophecy; in the course of which many predictions of Scripture are elucidated; together with numerous Extracts from the works of preceding Interpreters.—Also, New Illustrations of Prophecy, in five dissertations, on an Infidel Power; the Abyss, or Bottomless Pit; The Symbolic Dragon; A Millennium; and the Coming of Christ. To which is appended, a Sermon on the Kingdom of Christ.* In 2 vols. 8vo. price 11 1s.

6. *A New Edition with additions of Memoirs of Mrs. Savage and Mrs. Hulton.* By J. B. Williams, Esq. with a recommendatory Preface, by the Rev. W. Jay of Bath. 12mo. 5s.

7. *The Contrast, or Brief Memoirs of Nubilus and Honestus.*

8. *Specimens of the Lyrical, Descriptive and Narrative Poets of Great Britain, from Chaucer to the present day: with a Preliminary Sketch of the History of Early English Poetry, and biographical and critical notices.* By John Johnstone, editor of *Specimens of Sacred and Serious Poetry*. The compiler of this volume says: "That 'instead of orient pearls at random strung,' among which are sometimes interspersed not a few French paste-beads, recommended solely by fashion, smoothness, and glitter, the design of this volume, so far as compatible with its limits, is to exhibit the developement and progress of English poetry by a selection of specimens of its fairest

productions arranged in order; and to form as it were an index to our poetical literature out of its own choicest materials." When we assure our readers that the author of the work before us has well executed what he proposed to accomplish, we need not attempt a higher recommendation of that which we have perused with much delight.

9. *The Amulet for the year 1829.* The above annual has made its appearance during the past month, with attractions both literary and pictorial, in no degree inferior, and in some respects exceeding either of its predecessors. It contains articles from a number of the most distinguished writers of the age, among whom are many who have not heretofore contributed either to this work or to others of a similar character. We have not time at present to do more than simply to announce its appearance, reserving a fuller estimate of its claims on our attention to a future number.

In the Press, &c.

Mr. Gibbs's Defence of the Baptists, a second and enlarged edition will shortly be published.

Letters to a Friend, designed to relieve the Difficulties of an Anxious Inquirer, under the first Impressions of Religion. By the late Rev. T. C. Henry, D. D. of Charleston, South Carolina. With an enlarged Memoir of the Author, by the Rev. Thomas Lewis. Revised and edited by the Rev. J. P. Smith, D. D. This important work originated in the conversations of the lamented author with an English young Gentleman with whom he made the tour of Scotland and Ireland in 1826.

Objections to the Doctrine of Israel's Future Restoration to Palestine, National Pre-eminence, &c. &c. in twelve Letters to a Friend. 1 vol. 12mo.

A series of Practical and Expository Lectures on the whole of our Lord's Sermon on the Mount, and will be published in January next in one vol. 8vo. price to subscribers 10s. 6d. to non-subscribers 12s. These Lectures are about forty-five in number, and include eight on the beatitudes—two on the salt of the earth and the light of the world—ten on the mistakes of the Jews as to the moral law, and its perpetual claims on the attention of all men—one on alms—seven on prayer—and the rest miscellaneous, according to the nature of the text. Subscribers' names to be forwarded immediately to R. Baynes, 28, Paternoster Row.

OBITUARY.

MRS. MARTHA PRATT.

On the 9th of August, 1828, died Mrs. Martha Pratt, the third wife of Mr. Thomas Pratt, of Ilford, in Essex. The following statement was publicly read to a numerous congregation, at the close of her funeral sermon.

Of the first twenty-five years of her life we know but little. She has been heard to speak with deep regret of the gaiety, vanity, and folly to which she was most decidedly attached, and in which she would have gone much greater lengths, had it not been for the restraints of christian instruction, godly example, and family devotion. On Aug. 20, 1809, she says, "It is now five years since we lost our father. That our loss proved his gain, we have no doubt. May we, his children, so far follow his steps, as he followed Christ. He walked before his family with uprightness of heart. Prayer was attended to once a day in the family; his counsel was valued by most of his friends. Oh, that his advice to his children may never be forgotten by them! I shall have reason to bless God to all eternity for it, as it was his counsel which first *fixed* serious impressions on my mind." Feb. 4, 1810, she says, "This day two years I made a public profession of my attachment to Christ and his cause." To this event she frequently referred, and repeatedly declared, that she never repented of having taken that important step. The primary articles of her faith appear to have been embraced from a conviction of their being truly scriptural, and essentially important. A deep conviction of the total depravity of human nature, and the insufficiency of all human righteousness to justify the soul before God, pervades almost every page of her diary. The doctrine of three equal Persons in the Godhead she most decidedly embraced, without attempting to explain, because she saw it so clearly and so fre-

quently stated in the Scripture. The all-sufficient atonement for sin, by the substitutionary sacrifice of Him who was "God manifest in the flesh," was the sole ground of her dependence for acceptance before the divine throne. This is frequently introduced in her diary, and has often been expressed in conversation and letters, in the most scriptural and decisive language. But while confidently expecting her justification by the imputed righteousness of Jesus, she was evidently as anxious for the sanctifying grace of the Holy Spirit, and conformity to the example of the Saviour; for her conscious defects and imperfections were assuredly her greatest burden. On referring to certain sentiments, about which her mind had been exercised, but from which it finally revolted, she exclaims, "Blessed be the God of grace, who prevented me from turning infidel, and delivered me from the horrid paths of scepticism!" Her exertions in originating, and for many years labouring in the Ilford Sunday school, are well known to many. Deeply impressed with the importance of the object, she says, "I may thus be useful to those who shall fill the church and serve the cause of God when my blood shall cease to flow." In January, 1810, she says, "This is the conclusion of the fourth year since the school was instituted, and I have not fainted." This was the first Sunday school established in the neighbourhood, and it has instrumentally led to the establishment of at least four others. The frequent reference in her diary to the state of the school—the manner in which it was often introduced in conversation—her anxiety to have her own family employed in it—and her frequent attendance there, for years after her domestic engagements and increasing deafness would have fully justified her absence—plainly evince the deep interest she felt in its prosperity. Many

young people, through her influence and example, have been induced to begin, and encouraged to persevere in the labours of the school. May the remembrance of Mrs. Pratt's labours and successes encourage the present teachers to steady perseverance, and provoke others to join their ranks!

It was not to Sabbath schools alone that her influence was given. The Mother and Infant's Friend—the Help in Trouble—the Religious Tract and Missionary Societies, and several other institutions, will cheerfully bear testimony to her readiness to help them, in any way which prudence and piety might dictate. The loss of her hearing was a great affliction to her mind, and her frequent allusions to it in her diary are most affecting; but she seldom neglected attending the means, when she had no expectation of hearing a word. If now and then she heard part of a discourse, she was exceedingly delighted. On one of these occasions, she says, "I hope I am truly thankful for what I have this day heard and enjoyed. I changed my seat to front the minister, and heard greatest part of the sermon, from 'How shall we sing the Lord's song in a strange land?' After many appropriate remarks on singing in general, he explained the Lord's song and the strange land, and the lamentable inquiry. For some time past I have mourned indeed for want of hearing, but this one sermon has revived me. My thoughts scarcely wandered. I hope I shall sing the Lord's song for many days to come. It seemed almost as if my hearing was recovered."

Two reflections dwelt frequently on her mind in relation to this affliction—first, a consciousness of many defects in improving the other senses which she enjoyed; secondly, a fear that she should have made an improper use of this faculty, and therefore the denial of it was probably a preventing mercy.

In Sept. 1811, she was cordially received into the church at Ilford by virtue of an honourable dismission from the church at Bow, where she had made her public profession three years and a half before. By her frequent con-

versations, and by entries in her diary, her concern for the peace, purity, and prosperity of the church was decidedly manifest. It was but seldom she could enjoy social meetings on account of her deafness. If she attended them and the conversation was unheard or uninteresting, she deeply lamented it as a lost opportunity; but if otherwise, she remarks with feelings of the liveliest interest, the "Sweet savour thereof remained for many days." She often anticipated her dissolution, and when making memorandums of the decease of Christian friends and relatives, she seldom omitted expressing her faith and hope of immortal blessedness, through the mediation of Jesus, and commending her husband and children to the providence and grace of a covenant God. On her last birth-day she writes as follows:—"Dec. 16, 1827—Forty-seven years this day have I lived in the world; to what purpose I may well enquire, always busy, yet doing nothing—time flies before me, I can neither stay it nor improve it as I wish, yet, I perhaps am near my home—I long to be free from infirmity and sin, and am ready to say,

"When shall the day dear Lord appear,
That I shall mount to dwell above."

A continual sinner, I could that blood which *cleanseth from all sin*. Surely in this I may trust; the sins of my heart are more than I can bear to look at; yet that sacrifice is all-sufficient; and now, as at my conversion—

"My faith would lay her hand
On that dear head of thine;
While like a penitent I stand,
And there confess my sin."

The last entry in her diary is as follows: "June 8th 1828,—I have nothing to record but an ungrateful heart, a coldness to spiritual objects, and a want of that spirituality of mind which constitutes the best evidence of real religion. Oh that I could dismiss the world from my heart, if it were only in the house of God! It would be, indeed, a relief. My time seems filled up, and my thoughts engaged with worldly things continually. 'Create in me a clean heart, O God,

and renew within me a right spirit! Oh, take possession of my whole soul, I beseech thee, O Lord!"

On the 7th of August, she left home to visit Margate and Ramsgate for a little change, which on account of her health seemed necessary. On the 9th, after bathing, she went to the market and provided dinner, which she apparently enjoyed; but about an hour afterwards a fit of apoplexy came insensibly upon her, which, notwithstanding the best medical assistance, terminated in death, about eight o'clock in the evening. The corpse was brought to Ilford for interment, in the ground belonging to the church of which she had been an honourable and useful member for nearly seventeen years.

The bereaved husband and a numerous family will necessarily feel and mourn their loss. Domestic concerns occupied much of her time and attention for several of the last years of her life, and she frequently laments in her diary, that, like Martha, she was careful and cumbered about many things, which, however, she could neither conscientiously neglect nor impose upon others. She had her imperfections, and so far as she was sensible of them, no one could more deeply lament them. As they are not for imitation, let all who knew them endeavour to avoid

them, and strive to excel her in every thing belonging to personal piety, domestic management, Christian benevolence, and holy zeal. Her diary, containing between two and three hundred pages of close written letter paper, is well worth the serious perusal of her family and friends. The following lines, extracted from it, will give a specimen of her spiritual desires, and hopeful anticipations:—

"When shall I feel a glowing flame
Of gratitude within this breast,
Equal to favours I've received,
Or promises on which I rest?

Not till this weak, this mortal frame,
Has slept beneath the dust;
Not till my soul is clothed in white,
And walks among the just.

Now, when my willing spirit seeks
Its praises to present,
The flesh is weak, nor finds the words
In which to give them vent.

But then, ah! then, the perfect soul
Shall no such hindrance feel;
Will not lament a want of love,
Nor mourn a heart of steel."

We trust these hopes are realized, these desires accomplished, and that she is now clothed in white, and walks among the spirits of the just who are made perfect.

J. SMITH.

INTELLIGENCE.

DOMESTIC.

Recent Death.

Died, Sept. 17, 1828, in the parish of North Walsham, in the county of Norfolk, Mr. John Barcham, in his 80th year. He was baptized and received into the Baptist church in Worstead, July 5, 1775, by the Rev. E. Trivett, then its pastor. He was afterwards chosen a deacon, which office he sustained nearly forty years, so that in him was fulfilled what the Psalmist saith,—
"Those who are planted in the courts of the

Lord, shall flourish in the house of our God; they shall be fat and flourishing, and bring forth fruit in old age." He was firmly attached to the interests of Zion, both at home and abroad. His last Sabbath on earth witnessed him a Sunday school teacher, according to his habit, at an early hour. Mr. Barcham's death was sudden; he leaned against his beloved wife, and without a word or a struggle yielded up his spirit to his Maker. It may be said of him, that he was an Israelite indeed, in whom there was no allowed guile.

His remains were interred in the Baptist

burial ground at Worstead, attended by his numerous family, friends, and a large concourse of spectators, who came to pay their last token of esteem; when the Rev. R. Clark addressed the congregation from Ps. xxxix. 9, 10. The following Lord's day he preached (by request of the deceased) a funeral sermon, from 2 Cor. xiii. 11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—"Blessed are the dead who die in the Lord."

Worstead, Norfolk, Oct. 9.

BUILDING OR ENLARGING PLACES OF RELIGIOUS WORSHIP.

At a public meeting of the principal members of the congregation of Protestant Dissenters of the Baptist Denomination at Abingdon, Bucks, it was unanimously resolved—

1. That we account it a privilege, as well as a duty, to aid, according to our ability, in the propagation of the Gospel, by affording pecuniary assistance to those congregations of Protestant dissenters who are small, to defray the whole expence of erecting or of enlarging meeting houses for religious worship.

2. That having been convinced, by long experience, that numerous inconveniences, and some absolute evils, arise from ministers leaving their respective charges, and travelling far from home, in order to present their cases personally; and considering also that more efficient help may be rendered to the cause of Christianity by acting on a different plan; it is our full determination not to grant any further assistance, except to such cases as are sent us by letter.

3. That a fund shall be raised by subscriptions and congregational collections, the amount of which shall from time to time be divided among the cases presented, according to their respective merits.

4. That all subscribers of £1 1s. and upwards per annum, shall constitute a Committee, to whose examination the cases shall be submitted, and by whom the pecuniary grants to each shall be fixed.

Signed by, on behalf of the rest,

J. KERSHAW, Pastor.

W. TOMKINS, }

J. TOMKINS, } Deacons.

RESOLUTIONS OF THE COMMITTEE OF THE CORNWALL AUXILIARY, RELATIVE TO THE DISSOLUTION OF THE CONNEXION BETWEEN THE SERAMPORE MISSIONARIES AND THE BAPTIST MISSIONARY SOCIETY.

At a Meeting of the Committee of the

Cornwall Auxiliary to the Baptist Missionary Society, held at Falmouth, Sept. 23, 1828, the following resolutions were passed unanimously:—

1. That having felt an anxious interest in the painful discussions in which the Parent Society has long been occupied with the Serampore Missionaries, and several pamphlets on both sides of the controversy having been for some time submitted to the public; the Committee of the Cornwall Auxiliary Society, consider themselves called upon by their relation to the Parent Society, to express with humility, and as in the sight of God, their opinion on the principal points of the case before them.

2. That while all who engage in promoting the kingdom of Christ by means of Missionary Societies, must regard the revealed will of their Lord and master as the primary rule of their proceedings, the members of such Societies have a right to agree on subordinate regulations in the constitution of their union, and in the prosecution of their designs; that, in the execution of such regulations, Committees are responsible to contributors, and Missionaries to Committees; that love to Christ, to each other, and to their fellow men, is the bond of this union and responsibility; and that it is necessary to the success and even the existence of such institutions, that the various agents engaged in them should thus submit themselves one to another in the fear of God.

3. That it appears evident from passages which occur at pages 34, 88, 90, 97, 302, 517 and 518 of the first volume of the Periodical Accounts, that the senior Missionaries of the Baptist Missionary Society, were sent out under its "patronage" and "instructions" in the same manner as those who have subsequently been sent forth into the field of labour; and that the Society not only engaged to afford them pecuniary supplies at the commencement of their Missionary career, and whenever afterwards they might be required, but did actually contribute large sums to their support.

4. That greatly as they venerate the zeal of the Serampore Missionaries, in afterwards supporting themselves and otherwise promoting the objects of the Society by the product of their industry and learning, this Committee cannot consider them, on that ground, warranted in abandoning their original relation to the Society at home; a measure which there is abundant reason for believing they themselves for many years never contemplated from that or any other cause.—See Periodical Accounts, Vol. I. p. 88, 90, 302, and vol. II. p. 286.

5. That the Serampore Missionaries having been sent out in the manner expressed in the third resolution, and having volun-

tarily and disinterestedly devoted the product of their labour as "a contribution to the Society," and having afterwards by the memorable "Form of Agreement" of 1805 solemnly renewed this consecration "to God and his cause" in connexion with the Society, it was incumbent on them, in the event of their considering any arrangement necessary which should involve a departure from the literal and obvious meaning of their previous acts, to confer with the Society at home; especially as they could not be ignorant that their "Form of Agreement" had been widely promulgated, and, without information to the contrary, would be still considered, as the rule of their benevolent exertions: but that it now appears, that without any communication with the Society, the Serampore Missionaries have in some important particulars departed from their "Form of Agreement;" whereby the operations of the Society have been perplexed, and the disinterestedness of the Missionaries, has received the admiration of the Christian world to a degree which, for many years, has not been really merited.

6. That if the Serampore Missionaries saw reason to constitute themselves independent of the Society in England, it behoved them to consult with that Society, and promptly avow the alteration of their plan; a proceeding by which unhappy and protracted misunderstandings would have been effectually prevented.

7. That it is the decided opinion of this Committee, from the express language of the deeds of conveyance, the correspondence of the Missionaries and numerous passages in the Periodical Accounts, that the mission premises at Serampore are the property of the Society; that funds were furnished by the Society for the payment of the purchase money of such premises; and that the "Explanatory Declaration" of 1817 and other kindred acts of the Missionaries, even if designed only to exclude the right of administration, form a most unjustifiable invasion of the proprietorship of the Society.

8. That this committee perceive in the present constitution of the Serampore establishment, not only a departure from the original system of the Missionaries, but an opening to all the evils and abuses of an irresponsible and self-perpetuating corporation, whose members are elected for life; against which the Society's ultimate right of interference referred to in Dr. Marshman's Brief Memoir, p. 66, could form but a very precarious and ineffectual remedy.

9. That judging from the resolutions and correspondence of the managing Committee of the Society, and notwithstanding any allegations to the contrary, it is the full conviction of this Committee that the conduct of the Parent Committee towards the Se-

rampore Missionaries, so far from having been domineering and oppressive, has been uniformly characterized by esteem, affection, tenderness, concession, forbearance and conciliation.

10. That the course adopted by the Parent Committee on the application for pecuniary assistance for the Missionary stations connected with Serampore, has the entire and cordial approbation of this Committee; and at the same time it is the conviction of this Committee that the Parent Committee could not with propriety surrender any portion of their income for the support of stations from the direction or management of which they were excluded; and which were to remain under the government of a self-elected and irresponsible council of a semi-missionary college; especially while that body avowed an intention to make a further and separate appeal for the same object to those by whom the Society itself is supported; and that consequently, as the subject embraced in this resolution became the immediate occasion of the dissolution of the connexion between the Serampore Missionaries and the Parent Institution, the blame of that event must be ascribed to the measures and demands of the former, to which the Committee of the latter could not possibly accede without betraying the trust confided to them by their constituents, and violating the principles on which the Society is founded.

11. That for missionaries to be under the necessity of engaging in secular pursuits in order partly or wholly to maintain themselves, through the deficiency of pecuniary supplies from home, being in the opinion of this Committee a matter of sincere regret, this Committee earnestly hope that the increased liberality of the Christian public will render the continuance of this evil no longer necessary; and that consequently the valuable lives of Christian Missionaries may be exclusively devoted to their all-important work.

12. That this Committee renew, with great pleasure, the expression of their warm attachment to the excellent, and now long and severely tried principles of the Baptist Missionary Society, and of their cordial affection for the conductors of its affairs:—and while they rejoice in the cheering success which God has granted to its operations, they unfeignedly trust that all its trials will be rendered conducive to its prosperity; and that henceforth there will be, on the part of its friends, a cautious abstinence from all glorying in men, and a more entire dependence on divine aid; so that while Missionaries are *esteemed very highly in love for their work's sake*, the exhortation may never be forgotten, *he that glorieth, let him glory in the Lord.*

13. That a copy of these resolutions be transmitted to the Parent Committee for publication in the *Missionary Herald* or otherwise, as they may consider expedient.

Signed on behalf of the Committee,

EDMUND CLARKE, Secretary.

ASSOCIATION.

MIDLAND.

The Midland Association, including thirty-four churches, held their annual meeting at Kington, Herefordshire, May 27 and 28.

Tuesday, four o'clock, brother Blakemore was chosen Moderator, and commenced the service by prayer. The letters from the churches were read, and the Circular Letter "On Spirituality of Mind," by brother Ham, was approved and ordered to be printed.

Evening, seven o'clock, brother Clappole preached.

Wednesday morning, at six, the ministers and messengers met for prayer, the distribution of the fund money, and other business of the Association.

Eleven o'clock, brethren Fry and Waters preached.

Evening, at six, brother Curson preached.

State of the churches.—Added by baptism 112, by letter 60, restored 3.—Decrease, by death 44, dismissed 44, excluded 37. Clear increase 50.

The next annual meeting to be held at Ross, in Whitsun week, 1829. Brethren Morgan and Blakemore to preach; in case of failure, brethren Davies of Evesham, and Trotman of Tewkesbury. Brother Williams of Ryeford to write the Circular Letter.

ORDINATIONS, &c.

HARROLD.

On Wednesday, Sept. 3, the Rev. George Bull Phillips, student of the Newport Pagnel Evangelical Institution, was set apart to the pastoral office over the congregational church at Harrold, Beds. The Rev. James Simmons, of Olney, commenced the service; the Rev. James Slye, of Potter's Pury, stated the nature of a gospel church and received the confession of faith; the Rev. James Pinkerton, of Weedon, preferred the ordination prayer; the Rev. T. P. Bull, Mr. P.'s tutor, gave an affectionate and appropriate charge, from 1 Peter iv. 11; the Rev. William Chapman, of Greenwich, addressed the church, from 1 Thes. v. 20;

the Rev. Mr. Holloway, of Cardington, concluded the services.

In the evening, the Rev. N. M. Harr, of Banbury, preached from Ezek. xxxiii. 11; and the preceding evening the Rev. J. W. Wayne, of Hitchin, preached from 2 Cor. iv. 7.

HEATON.

On Wednesday, September 10, Mr. John Spooner, student of Bradford Academy, was ordained over the newly-formed Baptist church at Heaton, near Bradford, Yorkshire. The interesting services of the day were commenced with reading and prayer, by the Rev. Moses Saunders, of Haworth; after which the Rev. B. Godwin, Classical Tutor, stated the nature of a gospel church, proposed the usual questions, and received Mr. Spooner's confession of faith; the Rev. Dr. Steadman offered up the ordination prayer, accompanied with the imposition of hands; the Rev. F. Franklin, from Coventry, (Mr. Spooner's late pastor) delivered a most solemn and affectionate charge, from 1 Tim. iv. middle clause of the 6th verse, "A good minister of Jesus Christ;" Dr. Steadman delivered an affectionate charge to the church, from Phil. iv. 1; and the Rev. Jonas Forster, of Farsley, closed with prayer.

In the evening, the Rev. J. Yeadon, of Horsforth, read and prayed; the Rev. J. Edwards, of Shipley, preached; and the newly ordained pastor closed the solemn and impressive services of the day with prayer. The Rev. B. Wheeler read appropriate hymns.

STOKE GREEN, IPSWICH.

On Wednesday, Sept. 17, the Rev. James Sprigg, M.A. late of Dublin, was publicly recognized as the pastor of the Particular Baptist church meeting at Stoke Green, Ipswich. The Rev. L. Ellington, of Westrow, commenced the services of the day by reading the Scriptures and prayer; the Rev. Samuel Hatch, of Salem Chapel (Baptist) stated the nature of a gospel church; the Rev. James Cole, of Otley, asked the usual questions; the Rev. Isaiah Birt, of Hackney, gave the charge; and the Rev. A. K. Cowell, of Walton, preached to the people. The hymns were read, and the devotional services conducted by respectable ministers of different denominations, of whom upwards of twenty were present.

The church and congregation were much gratified to see, that diversity of sentiment did not at all prevent the ministers of various denominations in the town from manifesting, by their interest in the services of the day, the lively concern they felt in every

thing, tending to the advancement of the kingdom of Christ.

In the evening, the Rev. Isaiah Birt preached a most eloquent and impressive sermon, from Isaiah li. 6.

SWANBOURNE.

On the 8th of October, Mr. J. Waight was set apart as pastor of the Baptist church at Swanbourne, Bucks. Brother Tyler delivered the introductory address, asked the usual questions, and received the confession of faith; brother Barrows prayed the ordination prayer; brother Walker (in the unavoidable absence of brother Ivimey) gave the charge, from 1 Tim. iv. 16; brother Tyler preached to the church from Heb. xiii. part of 18th verse, "Pray for us." Brother Brooks preached in the evening, from 1 Cor. xiii. 10; and Messrs. Harris, Turner, and Field, engaged in the other services of the day.

PONTESBURY.

On the 11th of October, a church of the Particular Baptist denomination was formed at Pontesbury, Salop, and the following Tuesday, Oct. 14, Mr. John Francis, late of Caerleon, South Wales, was solemnly ordained to the pastoral office over the said church. The service commenced at ten, A.M. with singing the 122d psalm; Mr. Ashford, of Welsh Pool, read the 110th psalm, and prayed; Mr. Jones, of Newtown, described the nature of a Christian church, asked the questions, and received Mr. Francis's confession of faith; Mr. Lakelin, of Snailbeach, prayed the ordination prayer; Mr. Keay, of Wellington, delivered a truly affectionate and impressive charge to Mr. F. from Rev. ii. 10; Mr. Kent, of Salop, addressed the church from Heb. xiii. 22; and Mr. James (Independent), of Minsterley, concluded in prayer.

In the afternoon, Mr. Price, of Newtown, read Psalm xxiii. and prayed; Mr. Kent preached from Romans v. 11; and concluded in prayer.

In the evening, Mr. James (Independent) read Ezek. xxxiii. and prayed; Mr. Jones preached from 2 Cor. iv. 2; and Mr. John Francis concluded in prayer.

NEWPORT.

October 1, a church was formed at New-

port, in the county of Monmouth, consisting of fifteen members, and Mr. Davies recognised its pastor. The services connected with the interesting occasion were thus conducted.

At half-past ten, Mr. J. Evans read the Scriptures and prayed, Mr. D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, first to the brethren about to constitute the new church, then to the church and pastor respecting his settlement among them; and offered up a prayer, for the blessing and sanction of Heaven upon the union which had been recognized; after which Mr. D. Evans, Pontrhydryn delivered an impressive sermon from 1 Cor. xiv. 33. and concluded in prayer.

At 3, Mr. T. Harris of Merthyr engaged in the devotional exercise, and Mr. D. Jones, Abersychan, late of Chesterfield, preached from Amos vii. 2.

At 7, Mr. J. Lewis, Hope Chapel (Independent) commenced by reading and prayer, Mr. T. Harries preached from Isaiah ii. 2. and closed the interesting services of the day in prayer.

NOTICES.

Baptist Missionary Society.—On Lord's day, Nov. 2, the Rev. J. Dyer will preach two sermons on behalf of this Institution, at Keynsham, near Bristol, morning and evening. Two sermons also will be preached at the same time at Paulton; and on the following day a Public Meeting will be held at the latter place, for the establishment of an Auxiliary Society. The Secretary of the Parent Society, and ministers from Bristol and the neighbourhood are expected to be present.

On Tuesday Evening, Nov. 4th, the Rev. Isaiah Birt, of Hackney, will preach at Broadmead, Bristol.

On Wednesday Evening, the Rev. J. P. Mursell of Leicester, will preach at King Street.

On Thursday Morning, the Public Meeting will be held at Broadmead. And in the evening, the Rev. T. Swan, late of Serampore College, will preach at Counterslip.

On the following Lord's day, the Rev. Eustace Carey is expected to preach, in the morning at Broadmead, and in the evening at Counterslip.

IRISH CHRONICLE,

NOVEMBER, 1828.

NOTWITHSTANDING the popular commotions, of which so much has been lately said, in the county of Clare, it will be seen that the Readers and Expounders of the Irish Scriptures are listened to with profound attention, and treated with marked respect, by the Roman Catholics. That they have "feared God and the king, and have not meddled with those who are given to change," is to the honour of those plain-hearted and intrepid men; and that they have been preserved from harm, and, excepting in a few instances, even from interruption, in their public readings, is indeed great cause for thankfulness for the protecting care of God our Saviour, who hath said to his disciples, in reference to such dangerous posts of labour—"In your patience possess ye your souls:" and who hath graciously promised—"For not a hair of your head shall perish."

The Committee feel encouraged by the success of their appeal in the Chronicle of the last month, and again take the liberty of reminding the friends of the Society that it is very desirable *applications should be made to persons beyond the limits of the Baptist Denomination, as they consider the objects of the Society, viz. the Readers of the Irish Scriptures, and the Schools, as being general objects which protestants of every description may be requested to support.*

For the purpose of making applications to the friends of education in Ireland, who are zealous for maintaining and extending the doctrines of the Reformation in that country, the Rev. S. Davies of Clonmel and the Rev. J. Wilson of Sligo, have been requested to visit England in the month of November, and the Committee will feel obliged to their brethren, the Ministers in the respective towns which they may be directed to visit, if they will afford them all the assistance within their power: they say of them in the language of Paul, "They work the work of God."

From an Irish Reader.

Moynoe Scariff, Sept. 6, 1828.

REV. SIR,

I arrived at Moynoe on the evening of Tuesday last, after an absence of seven weeks and upwards, during which time my labours were chiefly confined to that great watering place Kilkee, and the two adjacent parishes, and am happy to say that I have been well received, notwithstanding the extraordinary opposition manifested against me by ten or twelve priests, and by four or five half-priests, or young fellows who are training for the priesthood, who daily infested that place. One of the former, the celebrated priest C. vehemently abused a crowd of my hearers for listening to me. He said that they were a set of ignorant, poor people, that they were not versed in the Scriptures, and that they should not listen to me; that I was continually going about preaching to them, and endeavouring to proselyte them; that I was bred a Roman Catholic, that I became a renegade, and that I a was most dangerous person to have any thing to say or do with, &c. At this time a piper, an

able young man, ran out from the above priest's house bareheaded, and swore that he would take me and throw me into the sea; whereon the priest called the multitude to witness that he was not desiring them to cast me into the sea, but to take me by the shoulder whenever I should come amongst them, and turn me away from them, and have nothing to say or do with me, &c.; and then took the piper by the arm, and brought him into his house again. The young men who are training for the priesthood went further: they endeavoured to persuade the people to *murder me, and throw me into the sea.* "No," said the poor people, "he did us no harm, but gave us very good advice, if we take it; he told us that we are in duty bound to love thy neighbour as thyself, and if ye (said the poor people to the students) loved him as he loves ye and the whole world, ye would not give us such a bad advice." During these rencontres, several female voices have been raised in my behalf.—Surely the corruptions of popery, the baseless fabric of idolatry and superstition, have sustained severe attacks, and are beginning in many instances to give way to the glori-

ous rays of divine light; numbers of the Romanists rising above the authority of their priests, and awakened to a sense of their native sin and woe. I have disseminated a number of religious tracts, which have been thankfully received, and five Bibles: indeed, the man with whom I lodged seemed displeased with me, as I did not give him a Bible; all I could do was to give him my child's Testament. Indeed, I think in my mind that Kilkee, in some measure, exhibited a representation of Jerusalem on the great day of Pentecost, when Israelites from every tribe presented themselves before the Lord. There were in Kilkee persons out of various towns, villages, and remote parts of the counties of Clare, Limerick, and Tipperary, who have heard in their own language the wonderful works of God.

T. BUSHE.

From an Irish Reader.

Ballooby Scarriff, Sept. 8, 1828.

REV. SIR,

Never since my commencement as a Reader of the Irish Scriptures, has it been in my power to state such a pleasing instance of the utility of the reading of the Scriptures, and reasoning on the word of life, as what fell under my view on the Lord's day, yesterday. My brother Tom being absent from this part of the country these several weeks back, and the people hearing that he would not go to Scarriff yesterday, as soon as mass was said, the congregation, I may say, came in a mass, at least some hundreds of them, and brought with them a man named Murphy, a native of Carlow, as their principal champion of popery. They sent a messenger before them, to desire Tom to be ready to discuss the disputed points. The challenge was accepted, and both Tom and Murphy took their seats on a large rock that lies about the middle of the grass field at the rear of his (Tom's) house. No house could contain them. The people sat down on the grass, and preserved the most solemn silence for hours, from about half-past two till near sunset. There were people from all parts of the country for miles around, and surprising to hear that there was not a single murmur or disapprobation expressed during the refutation of the mass, whilst purgatory was proved to be a fable, &c. whilst it was proved that there is no other mediator between God and man but the man Christ Jesus, whose blood cleanseth from all sin. The only interruption that occurred was by the wife of J. C.; she assumed some authority. She stood opposite the people, and told them that they were acting contrary to their religion and to the commands of their priest; that he commanded

his flock not to listen to such people. A few persons told her, if she considered it a crime that she was at liberty to go away and not to listen, and added, if she did not remain silent that she should be at once turned out of the field. These people brought their Douay Testament, with notes, Maguire's Arguments against Mr. Pope, the works of some of the Fathers, and various other books and tracts; but when the popish champion's arguments were exhausted, he began to declaim against the most pious and zealous characters. His own party disapproved of the latter part of his conduct, and the meeting separated, all declaring that they were highly delighted at the peaceable conduct of such a multitude. Thus you see how the late excitement respecting political discussions, which reached an extraordinary pitch in this vicinity, has sunk before the discussion on the word of life. All these poor people, who would undoubtedly have spent the Sabbath at one vice or other, came of their own accord to be edified by the Readers of the Baptist Irish Society. I could mention many instances of persons being lately more desirous than ever to hear the Scriptures in their own language.

M. BURKE.

From a Sabbath Reader.

Camass, Sept. 14, 1828.

REV. SIR,

I am happy to have to state, that the people of this neighbourhood are not so much against Scripture reading as I at first supposed them to be. I have spoken on the word of life to many of them, and have found them very favourable to the cause.

On a Sunday evening, about three weeks since, I called at the house of a carpenter who works for Mr. B. There were about nine or ten of the neighbours assembled. I told them I came to read a portion of the word of God for them, and added, (lest they might have any objection) "I am willing to read the Douay Testament," which was in the house. The answer I received was, that they had got strict orders from the priest not to receive me or my reading on any conditions whatsoever. I commenced then to explain to them the priest's reasons for not allowing the Scriptures to be read, and quoted no less than twenty passages to prove my observations. I then took my leave of them, at the same time telling the carpenter he would understand the truth of my observations on the perusal of his own Testament, which I am told he reads with great diligence.

There is a dairyman that lives convenient to Mr. B. who is a zealous Roman Catholic, and for this reason the priest entrusts him with a Testament, which he reads in his

own house. The poor ignorant part of Mr. B.'s workmen count him as their only advocate, and whenever he is present they have no objection to hearken to the reading of Scripture by me. This man and I frequently dispute about the authority of popish doctrines, and it is known to most of the workmen that he denies transubstantiation and praying to images.

On an evening, after reading portions of Scripture for a few labourers that assembled after work in O'D.'s house, Mr. B.'s shoemaker and the dairyman being present, we touched on many points of doctrine; but among others I asked which did they think the greater breach of the commandments, viz. to work on Sunday, or eat flesh meat on Friday? The answer I received was, that they thought it more sin to eat the meat on Friday, than work every Sunday in the year. I then referred to Exodus, chap. xx. and Deuteronomy, chap. v. to shew them the authority for keeping the Sabbath. I then spoke on Numbers xv. 32 to 36. Then concerning abstinence from flesh meat on Friday, I told them it was a mere human invention, and to prove it, I referred to 1 Tim. iv. to the 5th verse; Matt. xv. 11: 1 Cor. x. 25, 26. I then held up to their view the great command in Scripture, Remember the Sabbath day, &c. and on the other hand the prohibition of flesh meat, which the Scriptures condemned as a doctrine of devils.

After O'Connell had been returned for the county of Clare, for three weeks successively this part of the country was illuminated with bonfires, so that from my bed at night I could observe all the adjacent hills as volcanoes, and nothing was to be heard but the shouts of papists and harangues of their priests. Among others, a young man who teaches a school within three miles of this place, distinguished himself by repeating sermons for the peasantry assembled at these bonfires, in which he used to exhort them to be like their predecessors, the ancient Romans, whose valiant sons were never known to yield, but fight for their rights until death. Not long since, this man was sent by the priest at Bruff to give a sermon to the workmen who attended the reading of the Scriptures in Mr. B.'s house, in order to turn them from the reading; but in an argument that I had with him, and from his ignorance of Scripture, and inability to prove any thing, I so cleanly upset him, before a great crowd of spectators, that he now receives the aversion and hatred of the people.

J. F.

From the Rev. J. Wilson.

Sligo, Sept. 16, 1828.

DEAR BRETHREN,

Another month has elapsed, and things have remained almost in *statu quo* in reference to our operations in this country. There is the same opposition on the part of the priests and their adherents—there is the same inclination on the part of many others to read the Scriptures themselves, and to have their children educated at our schools—there is a corresponding degree of success attending our efforts, and I am happy to dad, there is a still increasing desire to possess the Scriptures.

I have two or three times said that I had given more bibles (the highest premium for correct repetition of the Scriptures) than in any preceding quarter; I have great pleasure in being able to repeat that observation at the close of the present quarterly inspection.

In fact, such is the demand for bibles in this way, that though our worthy Secretary in Dublin sent me a very large supply a few months ago, I shall soon have to call upon him again for more. And this demand for the Scriptures is, I humbly conceive, one very satisfactory evidence that our labours are not in vain, especially knowing, as I do, that in general the bibles thus obtained are not covered with dust, nor constantly, though for security they are occasionally, under lock and key. A pleasing instance of this desire to possess the bible occurred about three weeks ago.

A man and his wife called on me, having travelled twelve miles for the purpose, to state the case of a daughter who is in one of our schools, who failed in obtaining the premium of a bible at the last inspection, which she was very anxious to do, for her parents; she had previously obtained one for herself, and by committing fifteen chapters last quarter to memory, she completed the one hundred chapters. But in consequence of being detained a considerable time from school, she did not repeat the chapters *correctly*, and the bible was not adjudged to her. But the family being large, all were anxious for a second bible, and though till within the last two or three years one was more than they wanted, yet now it is not enough, for all the family have ceased going to mass, and all are anxious to read the whole of the word of God.

After such a statement, of course I felt peculiar pleasure in bestowing a second bible, having good reason to believe the statement to be correct.

You will learn from Wm. Moore's Journal, that one of your Sabbath Readers of this district has been removed by death. He was one of the earliest employed by

the Society, and a well conducted man ever since I knew him, and I believe also a useful man in his employment, though not able to express himself to advantage on paper; hence he was one of the number of that class of your agents from whom you have never received any direct communication. I trust he is now among the grateful throng who are singing "salvation to God and the Lamb." May the Society be instrumental in adding abundantly to the number of those happy and glorified spirits!

J. WILSON.

Hibernia's Petition for the Instruction of her Children and Adult Population in the Holy Scriptures.

Oft has the page of history told misdeeds
Of Erin's sons, for which their parent
bleeds;

Such discords, such barbarities, and crimes,
As scarce could be supposed in modern
times;

And still each day produces something new,
T' occasion grief, and apprehension too.

Nor is the cause impervious to the sight,
Where care is used to be inform'd aright;
By such it will be surely understood,
"For souls to have no knowledge is not
good."

The Bible, by its Author, was design'd
For the regeneration of mankind;
And where its precepts enter to the heart,
They uniformly holiness impart;
And make the individual kind and true,
Blest, and a blessing to his neighbourhood
too;
And Ireland, notwithstanding all her woe,
Has still her thousands who this truth will
know.

But, ah! for ages here, adults and youth,
Have mostly been without the word of truth:
The book of God, the precious boon from
heaven,
Has from our houses and our hearts been
driven;

And ignorance, with all its dreadful train,
Have here enjoy'd an unmolested reign.
No wonder, then, that crime should so
abound,

And Erin's sons with infamy be crown'd.
But, God be prais'd, the remedy is near,
Spread wide *the book*, and crime will disap-
pear;

Instruct the population in God's word,
And tales of horror will no more be heard;
But in proportion as the Bible's known,
The people will be happy, and the throne.

Clonmel.

S. D.

CONTRIBUTIONS.

Received by Mr. Burls.

Langham Association, by the Rev. John Dyer.....	7	3	0
A. U. X. by the Rev. John Dyer, a Donation.....	65	0	0
For Lyme School, by Mrs. Flight	8	0	0
Mrs. Davies, Reading	1	1	0
J. W. a token of gratitude	0	12	6
Miss Howard, Edmonton, a Sub- scription to Mary's Philanthro- pic School, by Mrs. Fernie..	9	10	0
A Friend to Ireland at Liverpool	5	0	0

Received by Mr. Ivimey.

Mr. Manning, Norton Falgate..	1	0	0
A Friend, by Rev. G. Pritchard	1	0	0
A Female Friend	1	0	0
Children of the Mary-le-bone Sunday School, by Mr. Ralfe of Portsea.....	2	2	0

*Subscriptions received by W. Burls, Esq.
56, Lothbury, Treasurer; Rev. J. Ivimey, 51,
Devonshire Street, Queen Square; and Rev.
G. Pritchard, 16, Thornhaugh Street, gra-
tuitous Secretaries.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION. FOREIGN INTELLIGENCE. CALCUTTA.

The Seventh Annual Report of the Female School Society conducted by our Missionary friends at this station having lately arrived, we insert it entire for the information of that portion of our readers who feel particularly interested in this good work.

Ere commencing the Report of the Calcutta Baptist Female Schools, it is proper to extract, for the information of subscribers, the following resolution of the Committee of the Bengal Christian School Society.

"At a Committee meeting of the Female Department of the Bengal Christian School Society, held at the Circular Road Chapel, Jan. 25th 1828, it was resolved unanimously—

"That the union formed some time since between the friends of the Baptist and Independent denominations in Calcutta, for the promotion of Native Female Education, under the name of the Female Department of the Bengal Christian School Society, having been found necessarily to involve some pecuniary and other difficulties, be from this day dissolved; and that two distinct Societies be constituted, one under the management of each denomination respectively. That the Committee, now about to resign their trust, beg to record on their minutes, that this measure has been adopted in the exercise of the kindest feelings on both sides, and with affectionate wishes that the most abundant success may attend the labours of each denomination in its future exertions in this benevolent work.

(Signed) "E. RAY.
"G. PEARCE."

In conformity with this resolution, the Committee who now present this Report, have assumed for their institution the name of the Calcutta Baptist Female School Society. Under its patronage are the schools mentioned in the late Reports of the Bengal Christian School Society, as included in the Northern Division.

Feeling that any lengthened introductory remarks are unnecessary, the Committee proceed at once to the detail of their exertions during the past year, trusting that the Report will prove both gratifying and stimulating to all who are interested in this work.

The number of schools at present under the care of the Society is seventeen, including two at Cutwa, superintended by Mrs. W. Carey. For the superintendence of those situated in Calcutta and its vicinity, Chitpore, the Committee are indebted to the kind and diligent labours of Mrs. W. H. Pearce and Mrs. Yates. The total number of children in these schools receiving instruction, is, according to the last inspection of the lists, about 350. During the past year, the following books have occupied the attention of the children. Pearson's and Jetter's Spelling Books; Pearson's and Keith's Catechisms of Christian Knowledge; Second and third parts of a Book of Fables and Tales; the Gospel of Mark; and Pearce's Geography. Writing, Arithmetic, and Needlework have also been attended to by many of the children. The following brief abstract will afford a tolerable just idea of the present state of each school, under the patronage of the Society.

The *Salem* School contains twenty-one scholars, three of whom are women. In the beginning of the year, this school suffered much from the ravages of the small-pox, which reduced its numbers, and greatly retarded the progress of the children. In her last report, the superintendent writes: "This school has for some time past afforded me much pleasure. The children are very attentive to their lessons. This is chiefly owing to the diligence and influence of an old Goroos, who takes great pains

with them. The two elder scholars can read with facility any book used in the school. They have committed to memory a considerable part of the work on Geography, and of Jetter's Spelling Exercises. Within the last few months, the attendance of scholars has much increased, and it now contains more than twenty."

The *New York School* has yielded, throughout the year, much satisfaction. The attention of the master, and attendance and progress of the children have been pleasing. Four girls in this school have particularly distinguished themselves, having in a short time gone through Pearson's Spelling Book, and made considerable advance into Jetter's. It may be proper to add, that the last-mentioned book, being on the plan of a Vocabulary, requires much application in order to prepare the lessons, as not only the correct spelling, but the meaning of the words are given by the child. The children of this school are very fond of needlework. It is affecting to add, that two promising little girls were taken off by the small-pox in the early part of the year.

The *Newcastle and Potteries School*, mentioned in the last Report as having been relinquished, was established again a few months afterwards. For some time, owing to causes which could not be controlled, it had in the course of two or three months as many different situations, which of course proved detrimental to its prosperity. It is now at length apparently permanently established, as a lady and gentleman, in whose compound a schoolhouse has been erected, have kindly undertaken the superintendence of the children. This is an advantage with which few schools are favoured; and it is hoped that it will henceforward flourish, and make amends for its past unprofitableness. There are attached to it twenty children.

The following schools are situated for the most part at or near Chitpore.

The *Juvenile School*, situated midway between Calcutta and Chitpore, being the oldest established, contains about sixteen children, which is somewhat less than the number stated in the last report. This decrease is owing to the increasing age and infirmities of the schoolmistress, who finds herself unable to attend to a greater number. The progress of the children, however, evinces that she is diligent, and concerned to bring them forward. Three or four of the girls can read, in a manner that would by no means disparage the talents and application of European children of the same age. They often manifest a considerable degree of emulation to outdo each other in their lessons, and are much ashamed if not able to repeat them when visited by the

superintendent. Needlework is not a favourite employment with the children of this school: their answer generally has been when desired to do a little, "Ma'am, we prefer our books."

The *Monmouthshire School* contains fifteen pupils. The master is attentive, but infirm and slow; for which reason the progress of the children is also tardy. The pupils of this school, in company with those of two or three others, have attended daily at the Mission premises at Chitpore, where instruction has been communicated under the immediate care of the superintendent. This measure has been attended with advantage. The *Leeds School* affords little to report that is of a gratifying nature. In consequence of the extreme negligence of the former master, it was found necessary to discharge him; which measure, as is generally the case, was followed by the breaking up of the school. Another, however, was shortly afterwards obtained, who has collected together about twenty children: these he brings regularly to the Mission Bungalow for instruction; but as they are a different set altogether, little at present can be said of their progress.

The *Broadmead School*, situated near the Nabob of Chitpore's garden, contains about thirty children. The master's conduct is generally satisfactory, and his pupils make progress equal to that of most in the schools. Two or three of the scholars are of four and five years' standing: one of them has children, whom she has begun to instruct. This is a pleasing circumstance, as it evinces a different feeling as to the value of female instruction from that generally prevalent among the natives; and it becomes more gratifying, when considered as the effect of the labours of this Society. This school suffered much in the commencement of the year from the lamentable spread of the malady already mentioned.

The *Nailsworth School*, situated on the Barrackpore Road, has not of late yielded much satisfaction. A few months ago, the superintendent was obligated to dismiss the master for his negligence. Since then, another has been obtained; but his behaviour is scarcely better than his predecessor's. If a decided improvement does not take place, the Committee will not feel themselves justified in supporting it.

The *Philadelphia School*, situated on the south side of the Barrackpore Road, near Doorgapore, contains eighteen children. This school has a female teacher, an advantage seldom to be obtained in this country. She is a person of good capacity, and of creditable acquirements. Much illness of late, has prevented her very regular attention to her pupils. Of these one is an adult, who has made such progress, that should the

mistress be necessitated finally to relinquish her charge, she would be able, and probably willing, to succeed in it. The progress of the children on the whole is pleasing.

In the *Glasgow School*, situated at Cossipore, there are twenty-five children. This school, at the commencement of the year, was almost destroyed by the ravages of the small-pox. For many weeks none of the scholars attended to their lessons, several of them being ill, and most of the others detained at home to wait upon their suffering relatives. When the school re-opened, it was found that six of the children had fallen victims to this awful disease. The school is now in a progressive state, and some of the most difficult books used in the schools are read in it.

The *Whitchurch Family School*, situated near Boronogor, contains twenty-six children. The master has been generally attentive, and the progress of his pupils is pretty good. A little interruption has been lately experienced, by his absence on a journey to see his relations up the country; but having returned, it is hoped that he will soon retrieve, by his diligence, what has been lost. Two or three of the eldest girls will probably leave soon, to be married; and it is gratifying to the Committee to state, that they have made good proficiency.

The *Maze Pond School*, situated at Boronogor, has twenty-five children on its list. It has recently been removed to a house nearer the town, and more eligible than its former situation for the obtaining of scholars. The master is diligent, being always at his post when the school is visited by the superintendent. The pupils are improving. A few of them can sew neatly.

Within the year, two new schools have been established, one of them in Calcutta, near the Baptist Mission house, and the other at Chitpore, with the design of attempting the raising of seminaries of native girls, on a larger and more efficient scale. As the attempt is now only in the bud, and as experience teaches that buds are often destroyed ere they open into flowers, or are matured in fruit, the Committee forbear to enlarge respecting them, choosing rather to wait the result, and report what has been effected, than excite expectations that may never be realized. Towards the furtherance of the object, two school-rooms have been erected, each of them being capable of containing fifty children.

The *Female Asylum*, of which some account was given in the last Report, has made little progress since that period. Piaree, the first child admitted into it, died of the small-pox. Another had been received, but was soon afterwards taken away

by her parents. The object, however, is not lost sight of by the Committee; and should circumstances become favourable, the institution will again be commenced.

By intelligence lately received from Mrs. W. Carey, of *Cutwa*, the Committee are enabled to report, that female instruction there wears an encouraging aspect. The *Liverpool* school contains no less than fifty children; and the progress in learning of the pupils in this and the *Deakin* school is described as being exceedingly pleasing.

FUNDS.—During the year, the aid expected from America, noticed in the last Report, has been received in two remittances, amounting to 820 dollars. Liberal sums have also been sent by friends in Great Britain; and the applications made to the public in this country for renewed assistance, have been answered in a very generous manner, although not to an equal extent with some preceding years. To all their friends, the Committee desire to present their warmest acknowledgments; at the same time, they beg respectfully and earnestly to request their continued liberality. The Committee thankfully acknowledge also the liberal and repeated supplies of medicine for the use of the schools, afforded them from the Honourable Company's Dispensary; and they are happy to add, that it has been extensively distributed among the poor children, and to many with good effect.

The thanks of the Committee are also presented to those generous young ladies and others in Great Britain, who by their taste and industry in designing and preparing presents of different kinds to be sold for the benefit of the schools, have manifested so lively a concern on behalf of Hindoo females. A large quantity of fancy and useful articles, the result of their benevolence, has recently come to hand, the sale of which, it is expected, will materially aid the funds of the Society.

The Committee will now draw their Report to a close. In doing this, they would advert, in a few words, to the difficulties still attending the prosecution of their work: these, it becomes them to confess, are not trifling. The prejudices of the people at large,—the frequent recurrence of disease,—the unprincipled character of many of the teachers,—the numerous holidays,—and finally, the injurious effect of much exposure to the weather on the health of those engaged in the work of superintendence, all contribute to hinder them in their exertions. These things they do not mention for the purpose of discouragement, but in order to bespeak the patience of their friends, and especially of those among them in Britain or America, who have sent out funds for the establishment or maintenance of particular

schools. Of these, some have probably been disappointed, in learning from the Reports of the Society, that *their* school had been relinquished, and others, that *their* school had not been established. It is proper, therefore, that it should be generally known, that neither the one nor the other of these unpleasant things can always be prevented, owing to the impeding circumstances already mentioned. Prospects have not unfrequently appeared, on the ground of which hopes have been raised and cherished, that have in a little time again entirely vanished.

On this account, the Committee would take the liberty of suggesting to such friends, the propriety of allowing their contributions to be appropriated to the aid of the object generally, rather than to the support of particular schools. This measure would relieve the minds of the Committee from considerable anxiety, and leave them also more at liberty to carry forward the work, as favourable opportunities might invite :— a liberty exceedingly desirable, when it is considered, that the progress hitherto made has been so in a great measure, by embracing propitious circumstances as they have presented themselves. Difficulties, however, the Committee trust, have not diminished their zeal in the work allotted to them; and the most impressive motive for perseverance is found in the enlarged acquaintance, which every successive year supplies, with the condition and necessities of the people. The work of superintendence necessarily leads those engaged in it into the midst of their abodes, and domestic circles. Here they see things as they are; but the knowledge gained yields, alas! little satisfaction. It causes them to feel, that wretchedness is the Hindoo Female's condition; that destitute of knowledge, deprived of liberty, living without respect, doomed to idleness and drudgery, she is the slave, and not the companion of man. But the necessity of their exertions is not the only motive: labour has not been in vain; success is lifting up her head, and saying, "Go forward." Year after year witnesses the increase of knowledge, the subjugation of prejudice, the alteration of opinion, and a growing regard for instruction among females, in those places where schools have been formed. Instances now exist of women, who having learned to read in schools established by this and other Societies, have become the instructors of their own children. Let it be hoped, therefore, from what is to be seen, and from what we know of the operation of knowledge on the mind, that the time for the education of Indian Females is come.

The Committee trust they are adopting the right method for the attainment of the

object at which they aim. In the books used in the schools, the children are taught the knowledge of God through Jesus Christ: for it is certain, that if an empty mind be filled, it ought to be with good; or, if error be effectually opposed, it is only by presenting truth: *Thy word*, said the Saviour, *is truth*.

The Committee now conclude their Report, praying that God may succeed their labours with his blessing, and impart strength and wisdom to those who are immediately engaged, and to all who love and assist in this benevolent work.

HOME PROCEEDINGS.

PORTSMOUTH, PORTSEA, AND GOSPORT.

The annual services connected with this Auxiliary were held in September last. The Rev. Isaiah Birt, of Hackney, attended as a deputation from the Parent Society, and warmly espoused the interests of the Mission.

On Lord's day, Sept. 21, several sermons were preached on behalf of the Society in the chapels connected with the Auxiliary, two by the Rev. Isaiah Birt, and the others by resident ministers, the Rev. C. E. Birt, T. Morris, J. Neave, J. Headen, J. Davis, and W. Davies.

The anniversary of this Auxiliary was held at Meeting House Alley Chapel on Monday evening, the 22d of September. Prayer for the Divine presence and blessing was offered by the Rev. C. Cakebread. The Chair was taken by an esteemed friend who happened to be on a visit to Portsea, Robert Bowyer, Esq. of Byfleet. The Report, which was read by the Rev. T. Tilly, one of the Secretaries, gave a brief view of the operations of the Society, comprising some interesting information respecting the Mission to the West Indies, &c. The following is an extract relating to the pecuniary affairs of the Auxiliary:—

"The children connected with our Sunday schools continue to aid the Mission, and to pour their freewill offerings into its treasury.

"There is reason to apprehend that that part of the income of your Auxiliary which is derived from Branches, will in some respects be less this year than the preceding; this may be owing to circumstances which it is hoped will not be of permanent influence; but though this year's contributions may in two or three instances be less than the past,

yet upon the whole the total of the income will be *considerably augmented*.

"In addition to the sources whence the income of your Auxiliary has hitherto been derived, the aid of our *Female Friends* has been called into efficient requisition. The Female Association connected with Meeting House Alley Chapel, formed in October last, has more than realized the expectations of its friends, having yielded to your Auxiliary since its formation the sum of 60*l.* 8*s.* This sum, it may be observed, is a *new* source of income, and is quite distinct from the other and long-subsisting contributions.

"The Branch connected with White's Row Chapel, in its extended influence and increased contributions, has also conduced to the augmentation of the funds of your Auxiliary.

Owing, therefore, to the general continuance of the old contributions, and to the acquisition of such as are newly obtained, it is probable that the income of your Auxiliary for the current year will not be materially short of 200*l.*"

The resolutions were moved and seconded by the Rev. Isaiah Birt, J. Griffin (Independent), C. E. Birt, W. Davies, T. Morris, J. Davis, and G. Arnot. In alluding to the separation from the Serampore Missionaries, the Rev. Isaiah Birt noticed the tendency of Christians and Christian Societies to refer the efficiency of their labours in the kingdom of Christ, rather to human instrumentality than to Divine agency. The circumstances which involved the disruption, Mr. B. viewed as matters of deep regret, but he derived much pleasure from the good hope which he had, that the separation in its consequences would ultimately subserve the interests of the Mission, and concentrate those energies which were previously expending upon points of disputation.

The several speakers displayed much zeal in the cause, and by their eloquence and energy made many salutary impressions. The services, which were interesting, refreshing, and numerous attended, were closed by the venerable Rev. D. Miall, who invoked the blessings of grace, love, and communion, as comprising the sum of apostolic desire.

B. H. H.

OXFORDSHIRE.

The thirteenth Anniversary of the Oxfordshire Auxiliary Society in aid of the Baptist Mission, was held at Burford, Oxfordshire, on the 10th of September.

In the morning, Mr. Kershaw, of Abingdon, read the Scriptures and prayed; and Mr. Copley, of Oxford, preached from Isa. liii. 8. Mr. Hollings, of Witney, (Independent) concluded in prayer.

The meeting for business was held in the afternoon, when after reading and prayer by Mr. Darkin, of Woodstock, Mr. Crescens Smith, of Blockley, being called to the Chair, several extracts from the Report of the Parent Society were read by Mr. Pryce, of Coate, in the absence of the Secretary, Mr. Coles.

Several resolutions, expressive of continued attachment to missionary exertions in general, and of satisfaction with the proceedings of the Baptist Missionary Society in particular, were moved and seconded by the brethren present; among whom Mr. Swan, from Serampore, favoured the meeting with interesting remarks relative to the encouraging prospects of Christian missions, which appeared greatly to cheer and enliven the feelings of all present.

In the evening, Mr. James Hinton, of Oxford, offered the introductory prayer; Mr. Swan addressed a numerous assembly, from Matt. xviii. 11.; and Mr. Breeze, of Lechlade, concluded in prayer the interesting engagements of the day.

We trust the general feeling of pious dependence on God, for the necessity of his blessing on every attempt to diffuse the knowledge of Christ among the heathen—for the exertion of his wisdom, to overrule every trying circumstance that may arise in human experience—and for the influence of his Spirit, to give evident and permanent success to the labours of all his servants—was deeply impressed on the minds of all who attended this anniversary.

C. S.

NORTH MIDLAND.

The North Midland Missionary Union, containing the Baptist churches in Derbyshire, Nottingham, Sheffield, and Burton-on-Trent, held its first anniversary at the close of last month.

The Committee of the Parent Society having kindly deputed the Rev. J. Dyer and the Rev. J. H. Hinton, M.A. of Reading, to assist in conducting the services, sermons were preached by them on the 21st at Derby and Nottingham, and by Messrs. Hawkins and Jarman, in conjunction with them, at Burton and Sutton; and a public meeting was held at each place successively on the four following days.

Sept. 28, the deputation pleaded the same cause at Sheffield and Swanwick; Messrs. Larom and Stovel preaching at Chesterfield and Loscoe, and a public meeting was held at each place on the following days. The whole of the services were more interesting than the depression of trade and other local impediments had induced the brethren to expect. The sum of all the ordinary collections, &c. amounted to about 250*l*.; but this sum was augmented at Nottingham, through the unexpected kindness of a gentleman on the platform, belonging to the Wesleyan body, who, on hearing that the Society was suffering this year from peculiar embarrassments, proposed that an extra effort should be made for its assistance; offering himself to give 10*l*. which by the next morning was made 100*l*.

Many thanks are due to the Rev. Messrs. Dyer and Hinton, for the earnestness and fidelity with which they urged the duty and delight of supporting the Missionary cause, and every other object connected with the salvation of souls, and the advancement of the Saviour's kingdom; and we cannot but hope that the generous ardour with which they pursued their work will be long remembered with gratitude, and kindle in the brethren and churches they have visited a similar flame, not soon to be extinguished.

C. S.

ESSEX.

The Annual Meeting of the Churches united in the Auxiliary Baptist Missionary Society for this county, was held on Thursday the 16th of October.

The Rev. J. Wilkinson, of Saffron Walden, commenced the public service by reading and prayer; and the Rev. C. Elven, of Bury, preached from Num. xxiv. 17. and concluded.

Immediately after this service, the congregation formed itself into a meeting for business, and Thos. Blyth, Esq. of Langham,

was called to the Chair. Various resolutions were then moved and seconded by the Rev. J. Bass, and King, of Halstead; Francies, of Colchester; Elven, of Bury; Goldsmith, of Earls Coln; Giles, of Chatham; Goodrich, of Langham; Wilkinson, of Walden; and the Secretary of the Parent Institution.

On the preceding evening, the Rev. J. Dyer, of London, preached from 2 Cor. iii. 8. and concluded; the Rev. J. Goodrich, of Langham, commenced the service by prayer. Each of the meetings was well attended, the discourses were remarkably appropriate, and we trust the favour of God crowned the whole with a blessing.

SCOTLAND.

Our esteemed brethren, the Rev. Thomas Morgan, of Birmingham, and the Rev. Eustace Carey, have been engaged for several weeks past in visiting the friends of the Society in Scotland; and they speak in very grateful terms of the Christian kindness with which they were received in Glasgow, Edinburgh, Aberdeen, and many other places. As the principal part of the contributions received on former occasions of this nature has been uniformly made to the translations at Serampore, it was not to be expected that the pecuniary results of this journey would equal those of former years, but the Committee have reason to be thankful that the general objects of the Society are kindly appreciated by their Northern brethren, and have received an encouraging degree of their support.

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1828, not including individual Subscriptions.

	FOR THE MISSION.			£	s.	d.
Monmouthshire, Ladies' Society, by Mrs. Conway, for Female Education..	40	0	0			
Devonshire;—Kingsbridge, by Rev. John Nicholson	9	16	6			
Modbury,....by Mr. Goss.....	3	4	2			
Milton,.....by Mr. Gillard.....	1	0	0			
				14	0	8

Poole, Subscriptions, by Rev. Samuel Bulgin	4	1	0	
Hanau (Germany), Mennonite Friends, by P. C. Walthur, Esq.....	15	15	11	
Cambridge, for Female Education, by Mrs. E. Foster.....	11	5	0	
Brington (Northamptonshire), Collection, by Rev. W. Gray	2	18	0	
Lincoln, Collingham, and Sutton-on-Trent, by Rev. John Dyer.....	33	9	1	
Leicester, two Ladies, for a Bungalow in the East, by Rev. J. Mursell....	20	0	0	
Long Preston, Yorkshire, by Rev. Mr. Edwards	5	10	0	
Idle, Collected by Rev. Messrs. Carey and Swan	3	0	0	
Hebden Bridge, Penny Subscriptions, by Mrs. Foster	4	1	6	
West Middlesex Union:—Highgate, by Rev. E. Lewis	6	4	8	
Somers Town, Rev. E. Carpenter	3	14	9	
Drayton, Rev. A. Fuller.....	1	15	6	
Chelsea Rev. W. Hutchings....	8	13	4	
	20	8	3	
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Thomas Ellyett	177	12	10	
(N. B. £60 previously acknowledged.)				
Olney, Subscriptions, by Mr. Wilson.....	15	0	0	
Nottingham, on account of Subscriptions and Collections, by Mr. Lomax....	184	0	0	
Exeter, Church and Congregation, Bartholomew-yard, by Rev. J. Mason..	8	2	5	
Devonshire Square Auxiliary Society, by Mr. Millard.....	25	0	0	
A. U. X. by the Secretary	Donation	65	0	0
George Scrivens, Esq. by ditto	Do.	10	10	0
F. M. S.....	Do.	2	0	0
Friend from Lymington.....	Do.	1	0	0
Friend at Watford (for <i>West India Fund</i>)	Do.	1	0	0
Essex Auxiliary Society, by the Rev. J. Wilkinson:—				
Saffron Walden :				
Collection at the doors	20	8	0	
Juvenile Society.....	5	0	0	
Subscriptions	5	4	0	
	30	12	0	
Potter Street	3	0	0	
Halstead :				
Missionary Association	8	15	0	
Sunday School Teachers and Children, for Schools	2	8	4	
Public Collection	2	0	0	
Do. at the Annual Meeting	8	7	0	
Mr. Bental.....	1	1	0	
Mrs. Linnett	1	1	0	
Mr. Ray	1	0	0	
Mr. Bowtell	0	10	6	
Mr. Bridge	0	10	6	
A. S. H.	0	10	6	
Mr. Bell	0	10	6	
(Less Expenses 1s. 8d.)				26 12 8
Langham :				
Mr. Daniel Blyth	1	1	0	
Mr. James Blyth	1	1	0	
Mr. Thomas Blyth, jun.....	1	1	0	
Mr. Salmon.....	0	10	6	
Mr. Spurgin	1	1	0	
Friends at Boxted	0	10	6	
Friend, donation.....	0	10	0	
Missionary Association	14	6	0	
	20	1	0	
Earls Coln:				
Collection	7	14	2	
Sunday School	1	1	6	
	8	15	8	
Braintree	12	0	0	
Harlow :				
Collection	10	4	0	
Juvenile Society, for Schools.....	2	0	0	
	12	4	0	
	113	5	4	

Jersey and Guernsey, by Rev. Wm. Jones : viz.

JERSEY.			Ditto, Donation ..		
Collected at Rev. Mr. De Gru-			Misses Dobree,	1	1
chy's, St. John's.....	1	0	Subscription ..	1	1
Miss. Prayer-meeting, Albion			Dr. Brock	1	0
Chapel.....	0	12	Mrs. Marshall, Do-		
Collected at Albion Chapel, Sun-			nation	1	0
day, Sept. 28	4	2	P. Le Pelley, Esq.		
Do. at Public Meeting, Sept. 30	2	4	Jurat	0	14
Do. at Rev. Mr. Carré's	0	14	J. Lukis, Esq. Ju-		
Penny a Week Subscriptions,			rat	0	8
by Mrs. Griffiths.....	2	3	Mr. J. Maingay,		
Surplus proceeds of Mission-			sen. Sub.....	0	10
ary work	0	10	Mr. J. Maingay,		
Mrs. General Le Couteur, Sub.	0	10	jun. do.	0	10
Rev. T. Jarvis, do.	1	0	Mrs. H. F. Brock	0	10
Mrs. Esther Nicolle, do.	1	0	Miss Humberston	0	10
Mrs. Capt. Scriven, do.....	0	8	Mr. Abier	0	10
Mr. Gray.....	0	10	Mr. P. Gant	0	7
A Friend.....	0	10	Mr. Bonamy Main-		
Mr. Hatch, Subscription	0	10	gay	0	10
J. Aldersey, Esq.	0	10	Mrs. Moss	0	7
Small sums under 7s.	4	6	Mrs. Le Lievre ..	0	10
			Mr. Oxenham....	0	10
Jersey Currency	20	11	Rev. Mr. Nant....	0	10
Expences	0	16	Penny a Week So-		
			ciet, by do. ..	2	0
	19	15	Collection at the		
Premium on Exchange ..	1	9	Rev. Mr. Lax-		
			on's, (Independ-		
English	18	5	ent) Oct. 5.....	2	1
			Ditto, Oct. 13....	7	12
			Small Sums.....	0	7
GUERNSEY.					
Rev. C. Neville	0	10			
Rev. R. Pottinger	0	7	Exchange....	1	17
Rev. J. Brock.....	0	10			
Rev. Mr. Maurant	0	10			
Admiral Sir James Saumarez..	2	0			
Wm. Collings, Esq. Jurat	1	0	Jersey	18	5
J. Hubert, Esq. Jurat.....	1	0			
Miss Sayer, Subscription	1	1	Total English		45
					16
					6

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Female Friends at Maidstone, Penzance, Southampton, and Leicester, from whom several packages have been received, containing articles for the benefit of Female Schools; also, to Mrs. S. Hobson, of Camberwell, for a parcel of Magazines.

We have not inserted the able and comprehensive series of Resolutions forwarded by the Secretary of the Cornwall Auxiliary, because it is not our wish to occupy any part of the narrow limits of this publication with articles on the subject to which those Resolutions refer. For a similar reason, we must decline a compliance with the request of some Oxfordshire Friends, as conveyed in a letter from Bampton, under date of September 18.

It does not appear that any package has come to hand from *Falmouth*, as intimated by our Correspondent E. C. We must again request that advice may be sent by post, when such packages are forwarded from the country to the Mission House; and that the name of the place from which they are sent may be marked on the cover.

The remittance from Chester last month should have been entered thus:—"Subscriptions by Mrs. London (Sunday School, 8s. 6d.) £3 8 6."

E. L. is respectfully assured that the error of which she complains, and which occurred during the absence of the Editor from town, was wholly unintentional.